


A Key
Succession in the Presidency
and
Ready Reference
SANDERS



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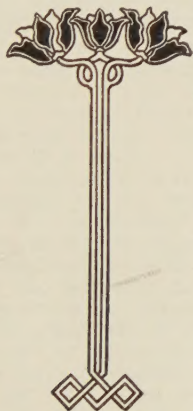
A KEY

TO

Succession in the Presidency
of the Church

AND

A Complete Ready Reference
for the Missionary



BY P. J. SANDERS

GEORGE E. MAYCOCK

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PREFACE

This little work contains a collection of important citations and quotations on the principles of the gospel and succession in the Presidency of the Church. It has been compiled from material collected while in actual service in the mission field.

The rapid expansion of the missionary work and the many church duties at home, demand a practical ready reference. A number of such references already exist in the private journals and index books of the returned missionaries, but have failed to come before the public for the use of future workers. Realizing the value of such a work, the compilation of this book has been undertaken, and its preparation has been interesting to me, and I hope the results may prove interesting and beneficial to those who use it.

The aim has been to make the work brief, but comprehensive. Most, if not all, of the important subjects of the gospel as used in missionary work are here presented, and have been selected with considerable care.

Attention is called to the carefully arranged index at the beginning of the book. It consists of a great number of pages, and thus forms a key to the entire work. Any important item can be readily found by referring to the index. It is certain this feature will be welcomed, and appreciated the more it is used.

Part one, which follows the index, is the Ready Reference for the Missionary. An important feature connected with this is the alphabetical arrangement of the subjects. The value of this is apparent.

The work here outlined is not a compilation of items thrown together for the purpose of filling the book, but is a careful selection of choice, practical references suitable for the missionary and active church worker.

There is also found in this part, a bird's eye view of the Church from the birth of Joseph Smith in 1805 to his death at Carthage in 1844. The great land-marks and items of interest showing the progress of the Church are given in chronological order, and is full of the most important facts in Church History.

At the close of part one is appended a collection of over two hundred citations used in a debate in August,

1908, between the author and J. F. Curtis of the Reorganized Church. This will be found of value to those who may meet the "aggressors" or care to learn of their position in regard to Succession in the Presidency.

Part two consists of quotations carefully selected from many rare publications, such as the Millennial Stars from 1840 to 1854, Times and Seasons, published in Nauvoo, Journals of Discourses, the Life of Parley P. Pratt, Life of the Prophet by Edward W. Tullidge, History of Illinois by Governor Ford, who was the Chief Executive at the time the Saints were in Illinois, Records of Hancock County giving the Sworn Statement of Joseph Smith the Martyr, as to whom his Successor in office shall be, Records in Historian's Office, Salt Lake City, Saints Herald, a publication of the Reorganized Church, Letters from President Joseph Smith of said Church, showing his position and reasons for the stand he has taken. Numerous other works have been freely used in the compilation of this work.

The subject matter here contained is replete with interesting historical events which prove beyond a doubt that succession in the Presidency of the Church belongs where the revelations of God designate.

THE AUTHOR.

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Ready Reference, part one.

Citations used in a four nights' debate on "Succession
in the Presidency."

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"To the Law and to the Testimony."

Abbreviations used in this work are as follows:

Star 5-126 is Millennial Star, Vol. 5, page 126.

T. S. 6-819 is Times and Seasons, Vol. 6, page 819.

J. of D. is Journal of Discourses.

D. C. 124-56, 7 is Doctrine and Covenants, Section 124,
verses 56 and 57.

B. of M. is Book of Mormon.

Bible.

R. is Roberts Succession in Presidency.

H. C. S. is Heman C. Smith's True Succession.

Re. is the Reorganized Church of Lamoni, Iowa.

B. Y. is Brigham Young.

Y. J. is Young Joseph Smith.

Tull. is Tullidge's Life of the Prophet.

B. Y. by Tull. is Life of Brigham Young by Tullidge.

Sts. Her. is True Saints Herald of Lamoni, Iowa.

P. P. P. Auto. is Autobiography of Parley P. Pratt.

Ford, is Ford's History of Illinois.

Hist. Rec. is "Historical Record" of the Church.

-r- used in the index indicates that the citation is
taken from some book published by the Reorganized
Church.

All letters used in this work between Joseph Smith
and myself are in my possession.

Ref. means Ready Reference.

P. of G. P. is Pearl of Great Price.

W. is Wilford Woodruff.

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 Let no man deceive you by any means. 2nd Thes. 2-3, 4.
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 lusion. 2nd Thes. 2-9, 12.
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 They shall put you out of the synagogue. John 16-2, 3.
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 Therefore night shall be unto you. Micah 3-5, 11.
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- Joseph Smith had to be ordained as Apostle before organizing Church. 74-13.
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- Hold all the keys ever bestowed upon man, said Joseph Smith, Jr. 74-18 B. Y.
- Y. J. Pres. of Reorganized Church never received these keys, then. 62-23.
- Joseph Smith, Jr., ordained to Apostleship before organizing Ch. 74-13.
- Reorganites established their Church, and had NO APOSTLES. 61-39.
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If the apostleship is highest, the Presidents, Joseph and Hyrum being dead, and Rigdon excommunicated from the church, how can Reorganites organize a church with two High Priests and a senior president of seventy, of the 21st quorum, which authority they ignore? Let Reorganites answer: "It was impossible, utterly impossible! And if done, what would it accomplish? Nothing, just nothing! We were in trouble, deep trouble." 61-39r.

Of Reorganite Church apostatize; vacancy filled—peculiarities. 62-43r.

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- Commanded in the name of Israel's God to preside, says Woodruff. 26.
- Wilford Woodruff cannot lie; not in his nature, says Reorganite Hist. 24r.
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- Unanimously sustained as appointed by Joseph, says Hyde. 32.
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- Sustained by the elders, seventy, and high priests. 10.
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- Woodruff cannot lie; not in the man's nature. 24r.
- Commanded in the name of Israel's God, says Woodruff. 26.
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KEYS given by Joseph to the Twelve. Feb. 14, 1835. 2.

Of the kingdom given the apostles. 5.

And oracles; endowments; to the twelve, W. 19.

And power and principle W. to twelve. 18.

To building up kingdom, to the twelve. Joseph. 21 B. Y.

Of the kingdom held by the twelve. Joseph. 22.

The twelve have received. H. C. K. 29.

Of the kingdom held by Peter, James, John. D. C. 128-20.

Held by Michael, Gabriel, Raphael, Moroni, Pater, Jas., John. D. C. 128-20-21.

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Never was taken from Joseph. 74-6.

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Joseph held given equally to Sidney R. and F. G. Williams. D. C. 90-6.

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LEAD the Church—time will come when B. Y. (Jos.). 62-21.

LEADERS, prophets, and shepherds. -r- 61-42.

LEADERS of Utah Church are convicts, says H. C. S. p. 99.

What about Jesus? Joseph and Hyrum? Ancient apostles? Shame, H. C. S! !

LETTER from James Christiansen to Joseph Smith and reply. 62-22.

Of Gurley and Newkirk to the Saints. 62-42.

To P. J. Sanders, Young Joseph's reply.

From P. J. Sanders. 1908. 67-5; 68-1; 68-18; 68-21.

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Plants of renown not Joseph's children. D. C. 124-127, 145.

Anointing and blessing. D. C. 124-57.

- In us and our seed shall nations be blessed. D. C. 110-11, 12.
- Reorganites quote Joseph's blessing. 69-1.
- Abraham received the Mel Priesthood from Melchisedek and not his father. D. C. 84-14.
- None other appointed except he be taken. D. C. 3-4.
- Keys of Kingdom remain with Joseph always. D. C. 90-2, 4.
- Joshua was chosen to lead Israel instead of the sons of Moses. Numbers 27-18, 23.
- Alma, the High Priest, given charge of all affairs of Church by his father. Bk. of Mormon. Mosiah, chap. 29, v. 42, 3.
- Zion has a right to the priesthood by lineage. D. C. 113-8.
- Priesthood continued through the lineage of fathers. D. C. 86-8, 10.
- Reorganites no right to the priesthood. D. C. 121.
- Must be chosen by the body. D. C. 107-22.
- 1st Sam. 2" chap. No lineage.
- LINEAGE**—Admitting that Young Joseph has a right to the Presidency by lineage, he forfeits all said rights by disobedience and apostacy, never having remained in the church, but delved for years in spiritualism 72-17r becomes disgusted with that; jumps at the chance to be President of the Re-established Ch. 72-2r he is now divested of all authority except that which he receives from the faction he joins, says Reorganite, McIntosh; 63-1r; Briggs is possessed of highest authority, 62-11r; but his authority is not of God, 61-37, 38, 39, their history; hence, Y. J. is down and out.
- If Presidency belongs to the first born, why did God send Angels to ordain Jos. Smith, instead of the oldest in the family, his father, Joseph Senior? Or why did he pass over Hyrum, Joseph's oldest brother?
- LITERAL** descendents of Aaron and the Bishopric. D. C. 68-20.
- LUST.** D. C. 42-22.
- All blessings received through obedience to law upon which predicated. D. C. 130-21.
- MAL-ADMINISTRATION** of Bishops—Reorganite grievances, 17r.
- MANTLE** fell on B. Young. 27.
- Of Elisha may have fallen on some one. 43.
- MARKS, WM.**, left Mormons—deceived by Rigdon. 11.
- Sustains the twelve apostles. 11.
- Was pres. of Nauvoo Stake. 69 4.
- Didn't receive his position after following Rigdon. 69-4.

Elder Jno. Smith took his place as president. 69-4.

Reason for being suspended. 69-4.

Dropped as pres. of Nauvoo Stake. 63-4.

At the Rigdon trial—nimble practice 69-5.

Churches he joined and apostatized from.

M.-R.-M.-S.-T.-P.-Re. 11.

Ordains Y. Joseph President. -r-11.

Assistant chairman at 1860 conference. -r-62-47.

Written to by Young Joseph because he had retained the faith. 69-9.

Is it possible that he is traitor to the Church? 74-28.

MARSH, THOS. B., chosen one of first apostles. 2.

McINTOSH, JAMES T., on authority of apostates. 63-1r.

McLELLAN, WM. E., chosen apostle. 67-5; his murmuring and sin. D. C. 75.

Tries to write a revelation; apostatizes; Star. 5, No. 12, p. 185.

MELCHISEDEK Priesthood conferred on Jos. and Oliver 1-4 Ordination deferred until April 6, 1830. 62-89.

MIGHTY AND STRONG. D. C. 85-7.

Is Y. Joseph, says re-history. 53r.

Is not Y. Jos., says re-hist. 74.

He is as one mighty and Strong. 74-3r.

MOORE, A. P., says: "I heard B. Y. say from Public Stand little Joseph should lead the Church, but it wouldn't do to teach it then! Herald, Vol 39, No. 22, 339.

MORMONS are the common enemies of mankind. 63-27.
Life dedicated to exterminate. 63-19.

MOSES and the Holy Priesthood taken from earth. D. C. 84-25.

NAUVOO—Why leave. 75.

NAUVOO Expositor published June 7, 1844. Star, 5, Supplement, p. 13.

NAUVOO HOUSE for plants of renown, and Joseph's family. D. C. 124-56.

NEGROES ordained to the Priesthood, says Reorganite. D. C. 115 (1865). 68-20, 19.

Are cursed as pertaining to the Priesthood. P. of G., p. 36.

NEWKIRK, DAVID, stricken from the twelve. 62-43.

Reuben demented—walking home speaking in tongues. -r-62-22.

R. Compare above with D. C. 40-11, 12.

R. and Gurley joined hands—renounced all others. -r-61-18.

R. chosen apostle re. -r-62-5.

Cyrus, counselor to Pres. Stake, Wis. -r-62-7.

NOTHING, just nothing. 61-39r.

NUMBER of Saints. 48-3.

Only one man his brother. -r- 61-q.

75 in Nauvoo. -r- 48-3.

Nauvoo a busy city of 20,000, says Young Joseph. 69-6r.
Now 1,500 Germans, Prussians, Austrians, French and
Irish. 69-6.

The county of Hancock held 25,000 Mormons, says Y.
J. 69-6.

Increased 400 per cent in Gr. Br. from 1844 to 1850.
67-23.

Ten to one followed the Reorganites. 66-3r.

Fair Weather Friends numbered 75 in Nauvoo, 1864.
67-21.

None left in Nauvoo, not even non-Mormons. 67-19.

Of Saints in Nauvoo in 1844 were about 15,000. Ford's
Hist., p. 403.

Of Reorganites in her 400 branches in 1879, 12,176.
Tull. 742.

Of Saints in the Church, 2-1-1845, 95,000; in America,
75,000. T. S. 6-793.

OATH and Covenant, D. C. 84-39, 40.

ON, on to victory—baptism for dead. 62-33r.

ORACLES of God given to the Twelve. W. 19.

Shall be given unto the Church. D. C. 90-3, 4.

To receive * for the whole Church. D. C. 124-125-6.

Revelations, statutes, judgments, endowments, D. C.
124-39.

ORDINATION by John the Baptist—Joseph and Oliver. 1.

Authority received by above ordination to remain. 1.

Authority taken away, but restored, says Heman C.
Smith, Reorganite. 67-5r.

Who told the truth, the Angel, or Reorganite Histor-
ian?

Ordination of Joseph and Oliver to Mel. Priesthood.
62-78.

Deferred until April 6th, 1830. 62-80.

By Wm. Smith, not of God. 61-38r.

Of Apostles, by Jos. Smith. W. 18.

To greater by lesser O. K. 62-25r.

To greater common to both Churches. 62-23r.

To Mel. Priesthood. Jos. and Oliver. 62-83r.

Of Joseph and Oliver by Peter, James, and John. D. C.
27-12.

Always by greater, not lesser to greater. D. C. 128-20.

By the Heads of the Church. D. C. 42-11.

To any office in this Church. D. C. 20-65.

Of necessity there are presidents ordained. D. C. 107-21.

Of the President of the Church. 62-77r.

Of Jos. and Oliver. D. C. 21-10.

Above that of an Elder ignored. 70-13.

Y. Joseph * three times by his father—No Good. 68-7.

Y. Joseph by five apostates O. K. 62-77.

Of Sidney and F. G. Williams, as Presidents of the Church. S. 14-387. Art. 75-4.

I was not ordained by my father. 63-36r (Young Joseph).

He did (ordain me) using the word ordain. 63-28r.

Was ordained by what he considered proper authority. 62 H. C. S.

Ordination accepted, of those who think they have authority. 69-4.

To the Presidency of Church, says Reorganite Hist. They quote Times and Seasons 5-624 which says: "Acknowledged President of the Church, according to a previous ordination, at the conference held in Loraine County, Ohio, Jan. 25th, 1832." Now, at this conference he was acknowledged President. But, will Reorganites furnish date of previous ordination? Other than that of John the Baptist and the Apostles Peter, James and John? Is it not clear Joseph presides by right of the priesthood given him? 74-23, 24; D. C. 102-10.

ORGANIZE according to pattern. 45-7r.

Changed to fit Briggs' rev. 61-1r.

Authority to; was restored. 67-5r.

With two High Priests and a Seventy, says Historian H. C. Smith. 61-39r.

Out of harmony with the law again. Art. 1.

ORIGINAL Baptism accepted. 62-45r.

ORIGINAL Baptism accepted. 62-50r.

PAGE, JOHN E., sustains the Twelve Apostles. 14.

Gone from the Church. 67-4.

PARTIAL fall of the Church. 61-41r.

Complete fall, and God rejected her. 62-31r.

Lo! it didn't fall at all, says Briggs' revelation. 53-3r.

PATTEN, DAVID W., chosen Apostle. 2.

PATTERN—Follow the pattern, says Deam's revelation—disobedient. 62-22r.

PECULIARITIES of Reorganite revelations. 67-25.

PETER, James, and John. 1 to 4.

PLANTS of Renown; watchmen; are not Joseph's children.
D. C. 124-61, and 123 to 142v.

POLYGAMY in all the Factions into which the Church divided. 58r.

Taught and practised by Wm. Smith and his Church in 1851. 61-46r.

Briggs receives a revelation against it in 1851. 53r.

God tells Briggs it was taught in Waukesha, Palestine, Voree and other places. 53-6, 7.

Reorganites claim the Utah people were the first to publish it in 1852.

Was taught as God's law in Wisconsin in 1851, 53-7, hence Re. are wrong again.

In 1835 the CHURCH was reproached for the crime of * * D. C. of 1846 and 1835.

Young Joseph is prepared to admit some things about it. 69-36r.

Revelation, D. C. 132, given to the Prophet Joseph Smith, committed to writing, 1843.

John C. Bennett was mistaken, but knew something of polygamy; 300 elders sent to preach against his lies. See Chronology for 1842.

Gov. Ford of Illinois quotes a part of the revelation in Spring of 1844. 63-27.

Reorganites TRUE SAINTS HERALD says: "Joseph caused the revelation on the subject to be burned!" 67-34.

POWELL brings Briggs' revelation to Gurley. 61-23r.

David, also receives Briggs' revelation. 61-6r.

Deam contrives to save Gurley from Strangism. 61-6r.

POWERFUL organization. 62-21r.

PRATT, ORSON, chosen Apostle. 2.

PRESIDE—Apostles preside in absence of higher authority. 4r.

Apostle over the whole Church, says Woodruff. 38.

Highest authority always. 4r.

Here is the KEY to unlock the whole SECRET. 9r.

The Law and the Testimony on the subject. 30.

The voice of the People sustains the Twelve. 31.

Representatives of the Rightful Heir. 61-48r.

Over High Council. 30.

Always the Greatest; respect authority. 45-4r.

By what authority? 74-23.

PRESIDENCY and the Twelve have the keys. D. C. 112-30 to 32.

Accepted as spiritual leaders. 62-80, 82.

And the Twelve Apostles are equal in authority. D. C. 107-24.

Are Apostles, Seers, and Revelators. 22.
 How chosen. D. C. 107-22.
 Always holds Keys of the Kingdom. D. C. 81-2.
 We have nothing to do with. 62-34r.
 They changed their minds; we'll ordain him. 62-77r.
 Y. J. had already been ordained. 63-28r.
 Three times by his father, not sufficient. 68-7r.
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 H. C. Smith, Reorganite Historian, contradicts his President. 62r.

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 Of the Church appointed and acknowledged by. D. C. 102-9.
 Presides according to dignity of his office. D. C. 102-10.
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 Appointed from among those who are ordained. D. C. 107-21.

PRESIDING High Priest. D. C. 124-132 to 5.
 Elder over my Church. D. C. 104-124, 5. (1841).

PRIESTHOOD of Aaron. 1.
 Of Melchisedek restored, 62-80; holds right of Presidency. D. C. 107-8.
 Restored, says H. C. S., Reorganite Historian. 67-5r.
 Of Aaron, one holding it, may ordain to Mel. Priesthood. 62-25r.
 Of Aaron, one holding it, cannot ordain to Mel. Priesthood. 1-2 to 4.
 Of Aaron, one holding it. D. C. 27-12, 13.
 Reorganites out of harmony with the LAW of God. D. C. 26-2, 3r. (Their Book).
 Follow the Pattern, says Deam's revelation, a Reorganite. 45-4r.
 The Pattern in the beginning is in Article 1 and 2.
 Reorganites didn't follow the Pattern—7 men instead of TWELVE. 45-5r.
 God chose the men to select the Apostles. See D. C. 18-37.
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 Power of, given to the Presidency and the Twelve. D. C. 112-30, to 32.
 Power of. 75-3, by Jos. Smith.

PROPHET, not always a prophet. 67-33r.

QUORUM, a majority of apostles. D. C. 107-28.

RAZY, D. B., chosen Apostle in re. 62-5r.

Name taken from the quorum of the Twelve. D. C. 117r v. 6, 1873.

- REJECTION** of the Church; the living and dead. -r-62-31.
 Of the Church; authority restored; hence rejected. 67-5.
 Is contrary to God's law already given. D. C. 13-1;
 May 15, 1829.
 If you do not do these things at the end of the time.
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 Under what conditions. D. C. 124-49, 51.
 Last time I shall call laborers. D. C. 33, 3.
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 Contrary to Briggs' revelation. 53-3r.
 Contrary to Deam's revelation. 45-4, 7r.
 Contrary to Gurley's revelation. 61-25, 29r.
 Not the reward of the diligent. 12.
 Let the truth be confessed; the Church fell. 62-31r.
 It partially fell. 61-41r.
 Lo, it didn't fall at all. 53-3r.
 Heman C. Smith is wrong -r- destroyed; restored. 67-5.
 An excuse for course taken by re. 62-25r.
 Church fled to mts.; lost to east. 50r.
 "Just one brother left!!!" -r-61-19.
 Would make God unjust to reject the innocent dead.
 62-31r.
 Must have been restored; 75 in it at Nauvoo, 1864. 48-3r.
 Supposition only; established a new one. 61-35r.
 Not so! says Wm. Smith, a Reorganite. 40.
 Please give year, month, and day of rejection!
 "Keys to gather together, one in all things." D. C. 27, 13.
 If rejected, why did God tell Briggs, Deam, Gurley, it was not rejected?
 D. C. 93 refers to members in their positons in church.
 D. C. 90-36, 7, Zion shall not be moved out of her place.
 D. C. 49-23, 25, Zion shall flourish upon the mountains.
 D. C. 101-4, 20, Zion not be destroyed, though her children be scattered.
 D. C. 103-24, ex.
 See index "Z" for Zion.
 D. C. 5-34, Fear not, little flock; earth and hell cannot prevail against you.
 Did the Priesthood remain after rej. of Church? 70-11 and 14.
 As long as there are SIX or more Saints organized, the Church exist as it did April 6, 1830, says Reorganite History. 70-5.
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 Only one man his brother. -r-61-q.
 In desperate straits. -r- 50.

- They discontinue Stakes of Zion. -r-70-7.
 Say Church fell and God rejected her. -r-62-31.
 Say it partially fell. -r-61-41.
 Say it didn't fall at all. -r-53-3.
 Very dilatory—seven years slothful. -r-62-1, 10.
 Seven years pass by—seven perish. -r-62-28.
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 Apostle Razy apostatized. -r-62-43.
 Establish a Church with apostates from Strang. -r-61-28.
 Organize with two High Priests and a seventy. -r-61-39.
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 Joseph Smith. 68-20 (1842).
 Frederick G. Williams and Sidney Rigdon are the
 ones if. D. C. 90-6.

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- How received. D. C. 6-14, 24.
 How received. D. C. 8-2, 31.
 Where received—temples. D. C. 124-37, 44.
 By whom received for the Church? D. C. 28, 2.
 Page, Briggs, Deam, Gurley, Young Joseph not of God.
 D. C. 28-11.
 These have transgressed. D. C. 82-45.
 To Sidney, disobeyed. D. C. 124-108.
 But one man to receive for the Church. Alma 9-6.
 One man to receive. D. C. 107-39.
 Know assuredly, there is but one. D. C. 43-3, 5; 28-2.
 By Jason W. Briggs. -r-53-3.
 By Deam. -r-45.

- By Gurley. -r-61-15.
 By Saints. -r-61-27, 29.
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 By Briggs; write! write! the revelation. -r-53-6.
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 Convinced 20,000 Nauvoo Saints B. Y. was the man! 27
 Brigham Young chosen; and ordained by Joseph. 25.
 Called Brigham Young. D. C. 124-127.
 Applicable to B. Young. D. C. 50-5.
 Who is God that sendeth but one man to declare unto
 us? Bk. of M. Alma 9-6.
 Of the Reorganites—their peculiarities. 67-25.
 Of Reorganites accepted 17 yrs. after received. D.
 C. of re. 113, Sept. 13, 1878.
 Not in Reorganite's. D. C. 2, 10, 13, 77, 85, 87, 108,
 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122,
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 all manuscripts, and all rev. were not published,
 hence Re. do not have the above.
RIGDON, SIDNEY, blamed for Missouri troubles. 36-6.
 Damaging testimony to self. 35.
 Slothful. 19.
 Not recognized as a president. 44.
 Blesses the Saints. 35.
 Receives revelation himself. 36.

- Admits he has no authority. 4.
- Revelation. 35.
- License demanded. 35; 36-1.
- Threatens the Church. 36-5.
- Traitor and an apostate. 35. ..
- Plans to divide the Church. 36-3.
- Trial. 35.
- Cannot preside—when. 30.
- Knew he would be disfellowshipped. 35.
- Is disfellowshipped. 35.
- JOHN W.** said Y. Joseph was not ordained in jail—
ne was there. 68-19.
- Y. J. says he was in jail twice—once when R. was not
there. 68-31.
- ROCKY MOUNTAINS**—Joseph and Hyrum Smith flee to
the West. 46r.
- Prophecy by Joseph Smith—West to Rockies. 47r.
- Reorganites admits it. 48r.
- Zion's borders enlarged. D. C. 107-74.
- Zion spreading westward. 48-1r.
- See index "Z" for Zion.
- SAINTS** submit to the loss of their leaders. 42.
- SANDERS, P. J.,** letters to Young Joseph.
Letters to Young Joseph. 1909—67-5; 68-1; 68-18;
68-21.
- Meets Elder Cooper, a Reorganite, in Chicago. 63-25.
- SECRET MEETINGS,** why held. Sidney Rigdon. 67-38.
- SEED**—In us and our seed all generations after us blessed.
D. C. 110-12.
- In thee and thy seed shall earth be blest, etc. D. C.
124-58.
- SEVENTIES** sustain the Twelve Apostles. 10.
- 18 ordained into the quorum. 62-8.
- ordained into re- Church. 62-8.
- Seven times seventy if the work requires. D. C. 107-
93, 6.
- Zenas H. Gurley, pres. of 21st quorum of seventy. 67-1.
- Ordinations in quorums above the 7th not recognized
as having authority. Tull. 588. 70-13r.
- D. C. 124-138, 9.
- Call them when you need assistance. D. C. 107-38.
- 31 quorums in Nauvoo. 7-12-1845. S. 6-74, (Page in
the Church yet).
- 12 quorums organized. 8, 8, 1844. W. W. S. 5-138.
- John Whitmer's Church History Ch. 15 (129 R.) 70
times 70 if necessary.
- Whitmer apostatized in 1837 and took the Church
records with him.

SEVEN men must perish, if we don't organize. 62-28r.

SHEEN, ISAAC, then lead in prayer. 62-77r; then Young Joseph was ordained.

Joseph Smith (Y. J.) President of the Reorganized Church.

Y. J. is Young Joseph, son of Joseph Smith the Martyr.

Was born Nov. 6th, 1832. Tull. 804.

Baptized by his father; confirmed by his Sunday School teacher, Elder Almon W. Babbitt. 68-7r; D. C. 124-84, aspires.

Blessing by my father I remember. (age 6). 68-7. (in jail.)

Blessing after my baptism, Nauvoo, as heir in lineal descent. 68-7.

Very brief parting blessing, as father left for Carthage. 68-7.

I was 6 yrs. old; 10 or over; and over 11, when these respective blessings were given. 68-7.

I have not stated at any time that I was ordained as my father's successor. 68-10.

My father did ordain me to be his Successor. 63-28.

He used the word ordain.

I don't know whether he used the word "ordain" or not. 63-28.

No sir; I did not state that I was ordained by my father to be his successor. 63-36.

Well, in a sense, I was ordained, or chosen, or whatever you may call it. 63-36.

I did not know in 1856, I should be called. 64-6, 7.

In 1841, I was called by revelation to father. 62-24.

Ordained in Jail by his father. 68-7r.

Ordained shortly after coming out of jail, says Wight. 67-13.

Ordained to the same blessing twice after our baptism. 68-7.

Ordained by five persons in 1860. 62-77.

I didn't know in 1844. 64-6, 7.

I didn't know in 1856. 64-6, 7.

I didn't know in 1892. 63-38.

I didn't know in 1896. 68-10.

I recollect three blessings, in 1909, but neither of them. 68-7.

Is the one Mighty and Strong. 53-5r.

Not the one mighty and strong. Blasphemy. 74r.

Gurley didn't know you were to be the leader. 61-24-r.

Claims leadership by Lineage; Call from heaven; and being accepted. 62-45r.

- And Lineal Priesthood taught by Wm. Smith 1850. 61-42r.
- Lineal Priesthood had been overlooked. 61-43r.
- As legal heir by Deam. 45-2r.
- The Saints were taught that Strang was true successor. -r-61-20.
- Says the Twelve should lead the Church. -r-63-33.
- Not called yet—1860, Feb. 8th. -r- 62-34.
- The seed of Joseph will be called in mine own due time. -r-53-5.
- Manifestations pointing to the Presidency. -r-62-51.
- I have been urged for years to accept this position. 62-54r.
- Numerous works sent me bearing on my right. 62-64r.
- Possible motives for accepting position. -r-62-55r.
- Cool reception of Gurley and Briggs. -r-64-1, 3.
- Didn't know the Lord had a work for him. -r-64-5 (1856).
- Might have to join the Church at Salt Lake. -r-64-10.
- Sickness; poverty, vision; jumps at the chance to be offered. 72-2.
- And a fool's advice. 72-13.
- Wide awake revelation. 72-19, 21.
- "Why not go to Utah?" Funnel shaped cloud. 72-15, 20.
- Revelation on Polygamy. -r-62-58. 9.
- A hand-cart journey too much for Y. J. 72-26.
- In the name of Jesus Christ, arise and be our leader. -r-72-36.
- I could not accept—it was not the word of the Lord to me. 64-1, 2r.
- The Lord has got to show him. -r-64-4, 6.
- Not sure he should not go to Salt Lake. -r-64-6, 10.
- I could not move upon evidence given to others only. -r-64-7, 9.
- If it is made clear to me, I'll join you. -r-64-11.
- During the year 1859 the question of my connection with my father's work was finally determined. -r-69-7.
- Revelation: Zarahemla and other places only, is the only organized portion of the Church accepted by me." -r-69-7.
- Now seeks the position—evidence sufficient. -r-69-7, 8.
- Now writes Elder Wm. Marks because he had retained the faith. -r-69, 9.
- See index "M" for Marks and learn how he retained his faith.
- Letter to Wm. Marks—say nothing of this to anyone. -r-69, 9.

- My step-father began building castles in the air—he took a speculative view of it; my mother approved my determination. -r-69-10.
- Wm. Marks, Wm. W. Blair, and Israel L. Rogers visited me at Nauvoo, and Mother and myself concluded to attend the next conference, at Amboy, Ill. -r- 69-11.
- And reply of Marks: "We have had enough of man-made prophets. If God has called you we want to know it * * If not, we want nothing to do with you." -r- 69-11.
- "We have had enough of man-made prophets," says Marks. (I should think Marks had!! See index "M" for Marks.)
- "In the face of one of the fiercest tempests, my mother and myself left for Conference at Amboy, Ill., Apr. 4, 1860." 69-12.
- We arrive on the 5th; attend prayer meeting in evening; learn for first time it had been prophesied I would attend the Amboy Conference. -r- 69-12.
- The prophecy was not uttered until I had told them I would be there. -r- 69-11, also 69-8.
- The whole people sobbed aloud for joy when they learned how the prophecy had been fulfilled. -r- 69-13.
- Is the Martyr's successor, says the Spirit to Gurley, 1851. -r-61-27.
- The Amboy Conference—"Brother Joseph, I present this Church 'to you in the name of Jesus Christ'—the gift was accepted. -r- 62-74, 76.
- Ordination followed—ordained President of the High Priesthood—the congregation in tears. 62-77r.
- Preceding the ordination, the following from his speech: "I came not here of myself but by the influence of the Spirit. -r-62-51.
- I come not here to be dictated by any set of men. -r- 62-51.
- For two or three years deputations have waited upon me. -r- 62-54.
- Opinion varies as to why I accept this position. r-62-55.
- I have endeavored to keep myself unbiased. -r-62-57.
- I hold in utter abhorrence the principle taught by B. Young. -r-62-58.
- I can never believe my father taught such doctrine. -r- 62-59.
- Book of Mormon and Doctrine and Covenants auxiliaries to Bible. 62-60.
- Peculiar notions as to revelations. -r- 62-61.

- The thought to assume leadership repulsive at one time. -r-62-63.
- Never read the numerous works sent me about my rights. -r-62-64.
- It is my determination to do right. -r- 62-65.
- How B. Young is considered by some. -r- 62-67.
- I have come not of my own dictation to this sacred office. -r- 62-70.
- I will come to you, if you will receive me. -r- 62-71.
- I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals. -r- 62-72.
- Informed that B. Young's followers were the Old Fogies of the institution. -r- 62-73.
- If the spirit which prompts my coming, prompts also my reception, I am with you. -r- 62-74.
- Carried unanimously that he be received as a Prophet—the successor of his father. -r- 62-75.
- The Church was then presented by Gurley, and a brief reply made by their President. -r- 62-75, 6.
- Letter from James Christiansen and reply. 62-22.
- Letter to P. J. Sanders in 1909—67-5; 68-1; 68-18; 68-21.
- Has no counselors, except his mother and step-father. 69-14.
- Instructs his step-father to look for a place of gathering. -r- 69-14.
- Step-father exceeded his authority. -r- 69-14.
- Citizens of Hancock County passed resolutions against us. -r- 69-15.
- There came no "Thus saith the Lord," upon which to make Nauvoo a rallying place. 69-16.
- "The Temple was not finished." 69-17.
- We numbered 75 in Nauvoo in 1864. 48-3.
- After his visit to Salt Lake, where some of the sermons struck him with great force, 69-19, returns and formulates questions which he asks his mother—polygamy, etc.—translation Bk. Mormon. 69-21.
- Plural wives: "Such a thing might be, if everybody agreed to it. 69-26.
- An Angel shows D. Whitmer's mother the plates. 69-37r.
- I have never conversed with James J. Strang—I am unbiased. 62-57.
- I had a chat with James J. Strang, and promised to meet him again. 72-1.
- Lacked wisdom, and asked of God. 72-16r.
- Investigates Spiritualism three or four years. 72-17r.
- Believed the Lord would enable him to decide. 72-18r.
- Peculiar vision—funnel-shaped cloud. 72-19r.

Is polygamy of God? 72-21r.
 I questioned mother about it. 72-22r.
 Receives letter from Zarahemla. 72-29r.
 Says the Church practically set aside Tullidge's History. 68-8r.
 Briggs' revelation is one of the things that occurred. 68-9r.
 Fails to give citation where record of setting aside of Tull. Hist., 73-2.
 Not very certain he is on the right road, now! 68-35.
 (Year 1909).

SMITH, EMMA, D. C. 25-14; D. C. 20-32 to 34.

Married Bidamon, an unbeliever. 69-6; Tull. 798.
 United with the Reorganites on original baptism. 62-77r.

SMITH, HYRUM, is a prophet, seer, and revelator unto the Church as. D. C. 124-94.

Is patriarch of the Church. D. C. 124-124; 91, v. by right.

If he had lived would have lead the Church. 29.

I want Hyrum to live to lead the Church. 69-2.

With Joseph were preparing for a flight to the west. 46r.

SMITH, WILLIAM B., chosen one of the first Apostles. 2.

Ordained a Phophet, Seer and Revelator. 6r.

Sustains the whole twelve May 15th, 1845. 15.

Violent temper. 71-8 to 10.

Apostatizes from the Church. 71-3.

Excommunicated from the Church. 10-12-1845. 71.

Arraignment of the Twelve Apostles. 71-2, 3.

First to raise his musket against B. Young. 71-5.

Preaches lineal priesthood and Y. Joseph in 1845. 71-4.

Joins J. J. Strang. and is excommunicated from his Church. 62-18.

Organizes a Church of his own; Pres. pro tem for Y. J. 61-44r.

Is Pres. of his Church, and Wight, Hook, and Wood, counselors. 61-44r.

Church composed of Saints from No. Ill., and So. Wisconsin. 61-44r.

Introduces the practice of polygamy, with disastrous results, 1851. 61-46r.

Ordains Apostles, but they are not of God. 61-37-8.

Is the only legitimate President since 1844. 61-48r.

Ordained a 70 in Reorganite Church. 62-8.

- SMITH, JOSEPH**, born in Sharon, Windsor Co., Vt., Dec. 23, 1805.
 On authority of Sidney Rigdon. 44.
 Ordains Apostles. 18.
 Ordained an elder. 62-79.
 Confers keys. 19.
 See Gospel Reference "H" Historical.
 Was a prophet before he was baptized. 74-6.
 Is not a fallen prophet, says B. Young. 74-8.
 No man will ever stand between him and the Twelve. 74-9.
 Wanted Hyrum to live and lead the Church June 20, 1844. 69-2.
 Was ordained an apostle—then had right to organize. 74-14.
 Could not have built up Church without being an Apostle. 74-15.
 Was not ordained President of the Church. 74-24.
 Was President by authority of the Apostleship he held, and the sanction of the brethren. 62-79 to 82; this was in harmony with a previous ordination and commandment by John and Peter, Jas. and Jno. 62-80.
- SOUND** Constitutional Statement of the Priesthood. 61-50r.
- SPIRITS**—False. 54.
 Lied to them. -r- 50-5.
- STAKES** discontinued. -r- 70-7.
 No "Thus saith the Lord," to gather at Nauvoo. 69-16.
 Organized at Palestine. -r- 61-45.
 Of Zion established in Wisconsin. -r- 62-6.
- STRANG, JAMES J.**, Church contemptible. -r- 61-14.
 To save Gurley from the evils of Strangism. 61-6.
- STRANGITES**—whole branch becomes Reorganites. -r-61-6, 7.
 And all other "ites" become reorganites. 70-11.
 And other "ites" don't form reorganites, says H. C. Smith, a reorganite. 67-3.
 A second edition of Rigdonism; they tell horrid lies. 67-4.
- SUCCESSOR** to Joseph Smith not his children, 68-20, says Joseph Smith, 1842.
 Frederick G. Williams and Sidney Rigdon equal with Jos. D. C. 90-6.

- TEMPLE** work did not cease at Nauvoo; Young Joseph. -r- 13.
 Suit Wm. Smith's answers as to ordination to Prophet, Seer, etc. 6.
 Work did not cease only when mobs were upon them. Hedlock 12.
 At Kirtland must not be defiled. D. C. 97-17.
 Building always commanded. D. C. 124-39.
 In Nauvoo—sufficient time. D. C. 124-31 to 33.
 Do the work in the temples or be rejected. D. C. 124-47.
 And city in Jackson Co., Mo., accepted—hindered by enemies. D. C. 124-49 and 51.
 Must not be defiled—if they are I will not come to them. D. C. 97-16 to 18.
 At Nauvoo dedicated Oct. 5, 1845. Star. 6-195.
 In Mo., corner stone laid before mob were awake by the twelve. 4-26-'39.
 At Nauvoo publicly dedicated by O. Hyde, 5-1-1846. Church Chro. 27.
 Conference in N * * first time for three years. S. 6, 195, Oct. 1845.
 Enemies took possession Sept. 30, 1845.
 Let the work on my temple * * continue on. D. C. 127-4.
 Endowment in Nauvoo. 75-1, 2.
- TIMES AND SEASONS**, published Nov. 1839, by Robinson and Carlos Smith. Hist. Rec. 751.
- TONGUES**, Speaking in * * walking homeward. -r-61-22.
 His wife speaks in * -r- 61-22.
 Singing and speaking in * * Gurley's little girl. 61-25 -r-.
- TRANSITION** instantaneous. 59r.
- TROUBLE**, deep trouble. 61-39r.
- TULLIDGE'S** History is a Reorganite publication. 73-1r.
 Was revised by him for the Publishers. 73-4 to 10r.
- UNITED ORDER** dissolved. D. C. 104-52 to 3.
- USURPATION** by the Apostles destroyed harmony in all quorums. -r- 8.
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- VACANCY** of Apostles filled how. -r- 62-43.
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- VALIDITY** of ordination in re- Church. -r- 61-36.
 do. answer given. 61-37.
- WATCHMEN** on the towers. D. C. 124-61. (1841).
- WATT, GEO. D.**, first man baptized in England, 1837, July 30, by Kimball. S. 1-291.

- WAUKESHAW** Branch organized under Strang. 62-17r.
- WHITE, GEORGE**, chosen Apostle. 62-5r.
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- WHITEHEAD, JAMES**, ridiculous statement about Y. J. ordination. 67-24.
- WIGHT, LYMAN**, hardly sustained in his position as apostle. 16.
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I was ordained in Jail, says Y. J., age about 6 yrs. 68-7.
Y. J. was not ordained in Jail, says Jno. W. Rigdon. 68-18.
Beware, Lyman, for satan desireth to sift thee. D. C. 52-12.
Counselor in Wm. Smith's Church. 61-44r.
- WILLIAMS, FREDERICK G.**, called to Presidency. D. C. 81-1, 2.
- WISE** men smile at our folly. 62-28r.
- WITNESSES**, three. 2.
- WOODRUFF, WILFORD**, chosen one of the Apostles. 18.
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- WREST** the scriptures. D. C. 121. Liberty Jail Blessing. (3 Reorganites.)
- WRITE**, write write. 53-7r.
- B. Y.** is Brigham Young.
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If he ever leads the Church, he will lead it to hell. 62-21.
On apostacy from Joseph and his measures. 33.
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do. Not fallen. 74-8.
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Nominated President. 74-11.
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- Said: All that want to draw away a party, let them do it. 74-20.
- If Joseph had risen from the dead and again spoken. 74-21.
- If I had not seen him (Woodruff). 74-22.
- It is by the voice of God and the voice of the people. 74-23.
- Not ordained, says F. D. Richards. 74-24.
- Is our President and our head. 29.
- Had sealed on him every key and power, W. W. 19.
- Joseph told the 12 the year before he died. 21.
- Who ordained B. Y. 25.
- Who ordained B. Y. Joseph Smith ordained him. 25.
- Was chosen by revelation. D. C. 124-127.
- On ordination by Joseph Smith. 25.
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- Was loyal to Joseph the Prophet, says Woodruff. 74-5.
- Says it is his right to receive revelation. 74-9.
- Says Joseph S.—ordained Hyrum to take his place. 74-10.
- Is President by the voice of the people. 74-12.
- Was never ordained a High Priest. 74-16.
- Prophecy—Let any man try to lead away a party. 74-20.
- Presides by authority of God and man. 74-23.
- Was not ordained President of the Church. 74-24.
- ZARAHEMLA**, Wisconsin, is the favored spot. -r- 62-9.
- ZION** to be rebuilt. 53-5.
- Regulations of, by Joseph. 3.
- Out of * * shall go forth the law-Isaiah. 2-1, 2, 3.
- Established in the top of the mountains—Micah. 4-1, 2.
- Flourish upon the mountains. D. C. 49-23, 25.
- A Stake of. D. C. 104-48.
- do. D. C. 101-18, 19, 21; none other place appointed; neither shall be
- Pure in heart. D. C. 98-18, 19, 21.
- Independence, Jackson Co., Mo., place for "city of Zion." 74-25.
- It shall not be a Zion unto you if, D. C. 119-6, you don't pay your tithes.
- Has a right to the Priesthood by lineage. D. C. 113-8.
- Other Stakes besides Kirtland. D. C. 109-59.
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- Center—Jackson Co., Mo. Temple and city there! D. C. 124-49, 51; 53.
- Between Atlantic and Pacific—equal distance. 74-25.
- Borders enlarged. D. C. 107-74.
- North and South America. 74-26.
- All America was now declared Zion. 48-1.

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ARTICLES BELOW REFER TO PART TWO OF
THE BOOK

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1. *First edition of the Catalogue*. 1775.
 2. *Second edition of the Catalogue*. 1790.
 3. *Third edition of the Catalogue*. 1801.
 4. *Fourth edition of the Catalogue*. 1817.
 5. *Fifth edition of the Catalogue*. 1837.

Apr. 2.

Given by three witnesses.
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Art. 4.

1. The first part of the document is a letter from the President of the United States to the Secretary of the Navy, dated 10th March 1894. The letter is signed by William McKinley and is addressed to John D. Long. The letter is a copy of a letter that was sent to the Secretary of the Navy by the President. The letter is a copy of a letter that was sent to the Secretary of the Navy by the President.

READY REFERENCE

Are counselors to the Presidency and have the power of the Priesthood. D. C. 112-30.

EQUAL IN AUTHORITY and POWER to the First Presidency. D. C. 107-24.

And Quorum of 70 also EQUAL. D. C. 107-26.

Art. 5.

Prophets, Seers, and Revelators.

Art. 6.

Do, says Wm. Smith, a Reorganite.

Do, says the Lord to Joseph. D. C. 21-1.

Appointed to fill vacancies. D. C. 118-6.

Being equal with the Presidency, set in order ALL the Affairs of this Church and Kingdom. D. C. 90-16.

Being equal, it is their duty to preside over the whole Church. D. C. 107-91, 2.

Art. 32.

Set in order the First Presidency of the Church Dec. 5, 1847. Art. 74-11. See Church Chronology by Jenson (1890).

Are in harmony with the law in reorganizing this quorum. D. C. 90-16.

Informed by God there was to be no disorganization of the Church until the coming of Jesus Christ. D. C. 27-12, 18.

Art. 8.

Usurpation of authority destroyed harmony between all the quorums. Reorg. Hist. of the Prophet by Edw. Tullidge (hence disorganization).

Art. 9.

Usurpation of dead men's authority impossible—"The highest authority presides always." Reorg. Hist.

Art. 10.

Were sustained by the quorums and members of the Church as a body throughout America and the British Isles in 1844 and 1845.

Art. 11.

Didn't usurp authority by, says Wm. Marks after his apostacy. (Marks ordained the Pres. of the Reorg. Church).

Art. 12.

Didn't destroy harmony between the quorums, thereby disorganizing the entire Church, (10-7-1844).

Art. 13.

Didn't destroy harmony, says Jos. Smith, the Pres. of the Reorg. Church.

Art. 14.

Are sustained by Apostle John E. Page, in the most solemn manner. (Page apostatized and joined Reorg. Church.)

Art. 15.

Are sustained by Apostle Wm. Smith, May 15, 1845. (He joined the Reorg. Church.)

Art. 16.

Lyman Wight hardly sustained in his office Oct. 7, 1844.

Art. 17.

Usurpation of authority (?) did not concern Reorg. Followers.

Art. 18.

Received their authority and ordination from Joseph Smith, the Prophet, said W. Woodruff in 1892. Robert's Succession.

Art. 19.

Responsible to bear off the kingdom, writes W. Woodruff, 10-11, 1844, are words of Joseph Smith.

Art. 20.

Receive all keys and powers belonging to the Apostleship, says B. Young.

And First Presidency is the power of the Priesthood given. D. C. 112-30.

Art. 21.

Received every key and power to lead the Church,
says B. Young.

Art. 11.

Are the proper persons to lead the Ch. Marks.

Art. 22.

That house that rejects the Lord's anointed shall be
left desolate.

Art. 23.

Received from Joseph the same power that he re-
ceived from Heaven.

Art. 24.

WILFORD COULD NOT LIE! says Reor. Hist. by
Tullidge.

Art. 25.

Receive all keys, ordinances, covenants, endowments,
sealing ordinances of the Priesthood as shown
Joseph from heaven, says P. P. Pratt.

Art. 26.

Commanded in the name of Israel's God to rise up
and bear the keys of the Kingdom, says Wilford
Woodruff. (He cannot Lie!") (1845. Pratt's
statement corroborated). (Also Editor of Star).
(Also do B. Brigham, etc.).

Art. 27.

At the head, as the First Presidency of the Church—
sustained—says W. Woodruff. (1845).

28.

Will lead this people, and don't be bluffed off by any
man, says Joseph. (Testimony of Orson Hyde.)

Art. 29.

Have the keys as long as one of the Apostles is left,
says H. C. Kimball.

Art. 30.

Cannot act under the direction of one of the first presidency, the junior counselor.

Art. 31.

Must be sustained by the voice of the Church the same as the first presidency.

Art. 32.

Unanimously sustained in their office as appointed by Pres. Joseph Smith, says O. Hyde.

Art. 33.

Young says: If there is not more than ten men who hang on to the truth, and to Joseph and the temple, etc., let me be one of the number.

Art. 34.

Will be damned if they do not act, and the people, also, if they do not heed their authority, says Sidney Rigdon.

Art. 35.

Not usurping authority, but perform their duty. Rigdon trial by P. P. Pratt.

Art. 36.

Being undermined by Sidney Rigdon.

Art. 37.

By the voice of the people was in favor of sustaining the Twelve to be their leaders. Orson Hyde.

Art. 63-33r.

Utah Saints are right—Apostles preside, says Jos. Smith of the Re-Organized Church.

Art. 38.

Apostles now preside over the WHOLE CHURCH, 1844.

READY REFERENCE

Art. 39.

God will raise up others to Lead his People. 1844.

Art. 40.

Is the Church Annihilated by a Single Blow? 1844.

Art. 41.

The Twelve Apostles Take Charge. 1844.

Art. 42.

The Mormons Submit to the Loss of their Leaders
in silence. Extr. from Liverpool Albion, Aug. 5,
1844.

Art. 43.

Elisha has Caught the Mantle of Elijah.

Art. 44.

Apostle or Pres. Rigdon not Recognized as one of the
Presidency.

**APOSTLES OF THE REORGANITE CHURCH—HOW
CALLED! CHOSEN! AUTHORITY COMPARED
WITH THE ABOVE, ETC., ETC.**

Art. 45.

H. H. Deam's Revelation, 3-20-1853.

Who Hath Required this at Your Hand? Isaiah 1-12.

Wo unto Them That are Deceivers. D. D. 50-6, 8.

Is H. H. Deam a Prophet? The Lord will do Nothing
save he reveal His Secret Unto His servants the
Prophets. Amos 3-7.

The Oracles Were to be Given to the Church, Bro. D.
D. C. 90-3, 7.

The Church was in the Rocky Mts., 3-20-1853.

Art. 46.

The Church was to be there, you say.

Art. 47.

Joseph Smith Prophesied they would be driven to the Rocky Mts. and there become a Mighty People, so says your history.

Bro. Deam, the Church was Flourishing in the tops of the Mountains according to Revelation. D. C. 49-23, 25.

Art. 48.

You do not dispute the fact, Bro. Deam.

Deam's Rev. not in HARMONY with the Law. D. C. 43-3, 5.

Art. 49.

Deam doubts the Divinity of his own Revelation.

Art. 50.

Reason for Doubt—His Brethren had not agreed on points in his Revelation a few nights before.

Art. 51.

The Spirit Lied, so says their history.

Art. 52.

The Spirit explains WHY it Lied—They would have ALL apostatized if it had told the truth.

There are many false Spirits gone forth to deceive. D. C. 50-2, 4.

Art. 53-8.

Bro. Deam, You will no doubt remember your friend, Jason W. Briggs, claimed to receive a Revelation a short time before you, and in later years said: "I would not like to call that a revelation now; but you know we learn by experience."

Art. 54.

Every Spirit is not of God. Historical Record.

We Know Assuredly That Deam's Rev. is not of God. D. C. 28-1, 7.

To the Law and the Testimony again Bro. Deam:

Your Revelation sets at defiance the Laws of God.
D. C. 35-17, 19.

Bro. Deam did not Harken to the Servants of God appointed over him, hence he has been removed out of his place, D. C. 93, and is without authority. D. C. 124-45.

Bro. Deam is under Condemnation according to the Law. D. C. 82-3, 5.

Art. 55.

Bro. Deam is a Designing Leader, who Forsook the Church in the midst of its deepest trials—the EXODUS.

Bro. Deam has departed from the faith, giving Heed to Seducing Spirits and Doctrines of Devils, etc. 1st Tim. 4, 5.

Art. 56.

Bro. Deam is an Apostate, Divested of All Authority, save that he receives from the faction to which he unites, so says their history.

According to the Law and the Testimony, and to be Obedient to the Commands of God, it is our Duty to REJECT Deam's PURPORTED Revelations as an Imposition in the Name of Some other God than that of the Father of the Faithful. D. C. 43-3, 6; 28-2; 50-2, 9.

Art. 57.

Apostles of Reorganite Church Called Partly Through Authority of H. H. Deam's Revelation. 45-5.

Art. 58.

Three Spirits Aid in Giving Deam's Revelation viz., Prince of Darkness, the Spirit, and the Spirits of a Half-drunk Brighamite. 45-1, 3.

Art. 58.

Gurley Determined that if Deam's Revelation Ever Came Before the Church, it should be by the Power of God, and Not of Man. 45-8.

Art. 59-1 to 4.

After 17 days' Reflection, and after the close, 50-1, 4, of a Two Days' Wrangle, H. H. Deam Becomes Bold Enough to Present His Revelation as from God. 49-2.

Art. 50—1 to 5.

Deam's Revelation Was Brought Before them by the Power of Man, WHILE the 'PRINCE of DARKNESS', 50-3, 5, Reigned Triumphant! 'Its Last Chance.' Then, 49-2, Followed Wonderful Manifestations!! 59-3.

Art. 60.

The Law and the Testimony Summed Up, as Brought to Bear on H. H. Deam's Rev. and Conduct. D. C. 42-3, 6; 28-2; 50-2, 9; 124-45; Articles 45, 49, 50, 51, 52, 55, 56.

Art. 61.

FOURTEEN REVELATIONS TO THE REORGANITES—Brother Deam Not the Only Revelator. Briggs, Gurley, Deam, the Church. 61.

62.

The Reorganite Church is Established! Minutes of the Conference. 62-1, 10.

62.

Jason W. Briggs is Chosen President. 62-2. This is in harmony with Deam's Revelation, which says: "Let the Greatest among you preside at your Conference. 45-4.

63.

Jason was the Greatest Among them—the Rest Must have Been Very Small. Now We Will Weigh Jason W. Briggs in the Balance, and Finding His Value, we can Easily Determine the Rest! 62-11.

64.

The Exodus was too much for Jason—He Joins Strang. 62-12.

65.

In 1850 He Leaves Strang—Is Ordained Apostle in Wm. Smith's Church. Wm. Smith is an Apostate from the Strangite Church. 'Orig.' by Jos. F., Jr. p. 12. Art. 62-18.

66.

Activity in Smith's Church—Conferences—Polygamy.
1850, 1. 61-41, 47.

67.

Leaves Smith for Fairer Regions—Gets Wonderful
Revelations Himself. 53.

68.

Briggs with his Smithites joins Gurley with his
Strangites and Establish the Reorganites. 61-6, 7.

69.

Briggs' Degrees: Mormonite, Mormonite Apostate;
Strangite, Strangite Apostate; Smithite, Smithite
Apostate; Reorganite, Reorganite Apostate. Re-
ceives a Wonder Revelaion: "Verily, verily, saith
the Lord, even Jesus Christ, unto his servant Jas-
on Briggs, Concerning the Church: etc." Repu-
diates His Alleged Revelation saying: "We Learn
by Experience." 62-20.

and

This same Jason W. Briggs is the Man Whose Priest-
hood is the Highest and Greatest Upon Earth
(62-2), and, therefore, is Chosen to Preside at the
Conference at which the Reorganized Church is
Established. 45-4.

70.

Angels Present—Saints Transfixed—And the Voice
of God Declares: JASON W. BRIGGS' AUTHOR-
ITY IS NOT RECOGNIZED BY ME." "We All
Knew it Was From God." That Settles It. 61-37,
39.

71.

ANGELS, ANGELS, Brethren! Three in Vision! The
SPIRIT DECLARES that H. H. DEAM'S REV-
ELATION IS OF GOD. 49-1, 2; 52-1.

72.

Alleged Prophecy Fulfilled—Brigham Led the Church
to Hell. 62-21.

73.

JASIN W. BRIGGS, the Highest Authority, and two others Ordain SEVEN APOSTLES. 45-6.

74.

"The Lord Told Us the Acts of this Conference Were Recorded IN HEAVEN. (No doubt about it! P. J. S.) 62-10.

75.

Deam's Revelation: "See Thou Do All Things According to the Pattern." 45-4.

Deam's Revelation: "Let Three men be appointed by the Conference to Select SEVEN men who shall compose a majority of the Twelve, for it is my will that that quorum should not be filled up at present." 45-5.

76.

Joseph Smith's Revelation—The Pattern: "I give unto you Oliver Cowdery, and David Whitmer that you shall search out the Twelve." D. C. 18-37.

Joseph Smith's Revelation Not by Halves: "Search out Twelve men." Also: When vacancy occurs, Fill the Places of those who have fallen." D. C. 118-6.

77.

Deam's Revelation: Follow the Pattern: (Choose Twelve Men;) D. C. 18-37: "Choose Seven Men, It is my Will. But Follow the Pattern!" 45-5.

78.

"Will the Lord Please to Tell Us How to Organize?" (Deam's Revelation, is the Answer). 45-2, 7.

79.

"God Had Commanded Us to Do What We Absolutely Could Not Do." Tull. 598. "We had Two High Priests (Briggs-Deam), and One Senior President of 70 (Gurley), but how could these Organize the Church? It was impossible, utterly impossible. We concluded High Priests and a Seventy Might ordain Seventies—but when done, what would it accomplish? Nothing, just nothing. We were in trouble—deep trouble! 50-1, 5; 61-39.

80.

The Seven Apostles received their AUTHORITY from BRIGGS, DEAM and Gurley, says Joseph Smith, Pres. of Reorganite Church. 62-23.

81.

"Do All Things According to the Pattern." D. C. 18-37.

82.

JASON W. BRIGGS' REASONS JUSTIFYING THE COURSE TAKEN. 62-25.

83.

LESSER ORDAINS THE GREATER—THAT'S AL-RIGHT, SAYS JASON W. BRIGGS. 62-25.

84.

Greater Ordains the Lesser—Says the Lord to Joseph Smith, D. C. 20-39; 20-48; 27-12; 128-20, 21; 42-11, 22; 27-6, 12.

"Do All Things According to the Pattern." See D. C. 18-37.

85.

Jason Wrong Again! He says: "Joseph Smith and Oliver Cowdery were ordained to the lesser Priesthood by an angel; then by this Authority, and a commandment, they on the 6th day of April, ordained each other ELDERS; then HIGH PRIESTS; then APOSTLES; ETC. 62-79, 83; 62-25.

86.

"The Actions of This Conference Were Recorded in Heaven," says the Lord. 62-25.

"This Class of Facts Condemn Us," says Their History. 62-25.

87.

"Wise Men Smile at Our Folly." 62-28.

88.

"In Close Straits for Enough Men to Organize—Send Your Names, if You Can't Come! saith the God of Israel. 62-38, 39.

89.

"Our Seven Twelve Apostles Will Perish," saith the Lord our God. Come to Conference—Our Time is Limited—We must Organize. 62-28.

90.

Seven Years of Slothfulness—Seven Twelve Apostles. 62-42.

91.

"See Thou Do All Things According to the Pattern." Three of the Seven Twelve Apostles PERISH—Vacancy Filled With No Regard for 'The Pattern.' (Deam's Rev.). 62-43.

92.

"Hard Pressed for Material—Couldn't Raise an Extra Man to take the Place of George White, apostatized. No wonder TWO of the FOUR of the Seven of the TWELVE urged attendance at the Conference in April, 1860. That Seven Men Might Perish. 62-28 to 33.

It was in 1865—Five years after Joseph was President, that they didn't have enough tried and trusty men to make the "third" apostle above mentioned.

93.

Gurley and Newkirk, just TWO of the four of the Seven of the Twelve Apostles Sign the "Apostolic Epistle:" "Thus hath the Lord God of Israel said to us, by the voice of his Spirit: I command you to come to the Amboy Conference, etc." Seven men must perish. 62-42; 62-38.

94.

Apostle Brigham Young's Prophecy Fulfilled. "All who want to draw away a party from the Church after them let them do it if they can. BUT THEY WILL NOT PROSPER." 74-20.

"SEVEN MEN HAVE PERISHED."

95.

Conference Arrives—Initiated Into the Church without Baptism. 62-50.

Gurley Gives HIS Church to Joseph in the Name of Jesus Christ. Gift Accepted. BRIGGS, the Highest—Down and Out—Gurley Supreme. 62-76, 77.

THE AUTHORITY AND CALLING OF YOUNG JOSEPH SMITH TO THE PRESIDENCY OF THE RE-ORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

96.

"The Elders Not Bound by Any Absurd Answer of Mine," Jos. Smith. 63-37.

97.

My Father Did Ordain me to be his Successor—he used the word ordain. 28.

98.

I don't know whether he used the word "ordain" or not. 28.

99.

"No, sir, I did not state that I was ordained by my father to be his successor." 36.

100.

"Well, in a sense, I was too, ordained, or chosen, or whatever you may call it." 36.

101.

"In 1856 I did not then know whether I should ever be called. Joseph Smith. 64-6, 7.

102.

"In 1841 I was called by revelation to my father." Joseph Smith, 62-24.

103.

Ordained IN Liberty Jail to be his father's successor.
Ordained shortly after coming OUT of Jail, says
Wight. True Sts. Her. Vol. 39, No. 22, p. 33, 7-9.

104.

Ordained to the Same Blessing TWICE after OUR
baptism in 1843. True St. Her. Vol. 14, 105. (H.
C. S. 40.)

ORDAINED IN JAIL when 5 yrs. old. 68-7.

ORDAINED OUT OF JAIL, 1839, 68-7, by my father;
but HE had no authority, hence FOUR APOS-
TATES WERE CALLED IN AND "Isaac Sheen
then lead in prayer. Then followed the ORDINATION
No. 5 in 1860 by GURLEY, MARKS, BLAIR,
DEAM and POWERS. This last ORDINATION en-
titled him to be PRESIDENT OF THE RE-OR-
GANIZED CHURCH. No objections. 62-77.

ORDAINED TWICE SINCE 1843. 68-7.

Ordained at Amboy, Ill., 1860. 62-77.

105.

I DIDN'T KNOW IN 1844—NOBODY DID.

I DIDN'T KNOW IN 1856—MOTHER DIDN'T, either.

I DIDN'T KNOW IN 1892—NOBODY DID.

DIDN'T KNOW IN 1896 until Josephites thought it
advisable for him to remember these things. Age
64. 64-4, 11.

106.

The Spirit told Briggs Joseph was not called in 1851.
The Spirit told Gurley Joseph was not called in 1851.
The Spirit told the Saints assembled Jan. 9th, 1852.
Tull. 593.

The Spirit told the Saints again the same thing,
1853. Tull. 595.

The Spirit told Deam nothing about it in March 20,
1853. Tull. 597.

The Spirit told the Saints that Deam's revelation
was from Him. Tull. 599.

The Spirit told the Saints the acts of their confer-
ence were recorded in heaven. Tull. 600.

The Spirit told the Chosen Twelve to take charge of
the Church. Tull. 601.

The Spirit told the Saints to organize in 1860—Jos.
not yet called. Tull. 604.

The Spirit told Joseph in a vision an offer to preside

over a Church would be made to him. (See Tull. 757). Fall of 1853.

The Spirit told Joseph Smith the Martyr, that another would be appointed in his stead. "I will appoint another." D. C. 43-3, 6.

The Spirit told the Prophet the man was Brigham Young, and he was ordained by the President himself. D. C. 124-127.

The Spirit told 20,000 Saints in Nauvoo it was Brigham Young. 27.

107.

Many False Witnesses Testify—Anxious for Young Joseph's welfare and not feeling the best because of being severed from the Church, they OVERDO THINGS.

Lyman Wight's Contradictory statements—IN JAIL and Shortly after coming OUT of Jail (R. 51) Sts. Her. 39, 333, 9.

John E. Page, a Re-organite, said of Wight's Statement: "If Wight's statement is true, God has left His people to wander like sheep, subject to the most damnable impositon that ever cursed the earth." Gospel Herald, Aug. 31, 1848. (Strang's Organ). 53 R.

James Whitehead: "The Church Consented to Joseph's Ordination to be his father's successor after the Ordination had been performed!" Temple Lot Suit, p. 33. R. 57.

108.

Whitehead's and Smith's statements compared:

Whitehead: "He was ordained and anointed at that meeting."

Smith: "I was not ordained by my father."

109.

Jno. H. Carter's and Bishop Miller's Statements Compared. R. 62. Her. 39, 339.

110.

Chas. Derry SAID that William Clayton SAID (R. 61), Her. 39-339.

Alpheus Cutler SAID that W. W. Phelps SAID. (R. 61), Her. 39-339.

D. S. Mills SAID that Parley P. Pratt SAID. (R. 62), Her. 39-339.

What Pratt said is recorded. Star 5-1, 151. This great and good man, etc. 25.
 Saints Herald said that Lucy Smith SAID. (R. 62), Her. 39-339.
 John Taylor's Journal records what Lucy Smith SAID. (4, 22-3.)
 Bishop Miller SAID that Young and Kimball SAID. (R. 62), Her. 39-339.
 Louis Gaultier and Harriet E. SAID that Brigham Young SAID. (R. 63), Her. 39-339.
 Arthur Millikin, brother-in-law to the martyr, SAID that Brigham Young Said. (R. 64), Her. 39-339.
 IF ANY ONE ELSE SAID THAT ANYBODY ELSE SAID ANYTHING TURN TO TRUE SAINT'S HERALD. VOL. 33, NO. 22, p. 339.

ATONEMENT:

Bled at every pore. D. C. 132-26, 41, 52, 64, 66.
 That thyself might be glorified. 45-4.
 Not for sons of perdition. 76-41, 46.
 Jesus Christ, your Redeemer. 29-1, 3.
 My blood shall not cleanse them. 17.
 Some shall remain filthy still. 88-102.
 Must repent, or suffer even as I. 19-15, 18.
 Land redeemed by blood. U. S. 101-80.
 He bare the sin of many. Bible Isaiah, 53-5, 12.
 His blood was shed for you. Luke 22-19, 20.
 He taketh away the sins of all. John 1-29.
 Gave his life for the sheep. 10-11.
 Christ made all alive. 1st Cor. 15-21, 22.
 Redeemed by the blood of Christ. 1st Peter 1-19, 21.
 Brought eternal life. 2nd Tim. 1-8, 10.
 By one sin entered the world. Rom. 5-12, 19.
 Death of testator necessary. Hebrews 9-15, 22.
 Ransom for all. 1st Tim. 2-5, 6.
 It is universal. Hebrews 2-9.
 Do. 1st John 2-2.
 Do. Rev. 5-9.
 Conditional. 1st John 1-6, 7.
 Do. John 3-14, 15.
 Do. 1st Tim. 4-10.
 Do. Acts 20-28.
 Do. Romans 3-24, 25.

BOOK OF MORMON:

For those ignorant of the law. Mosiah 3-11, 18.
 The infant perisheth not!
 Thou art condemned to die; thou hast shed the blood of a man. Alma 1-13, 15.

Mormons ought to be destroyed. 63-27.

Life dedicated to exterminate the Mormons because differing in Belief—Cooper-Josephite, 63-19.

AUTHORITY:

Has any man on this earth authority to baptize?
The baptism of John, was it from heaven, or of men?
Mark 1-27.

Jesus came from Nazareth of Galilee, and was baptized of John in J. Mark 1-9.

There was a man sent from God whose name was John. John 1-6.

John baptized those of Judea and Jerusalem and taught that there would come one mightier, who would baptize with the Holy Ghost. Mark 1-4, 8.

About twelve persons at Ephesus had been baptized by what they thought was the baptism of John, but as they were baptized by men who had no authority to baptize, were again baptized, by Paul. Acts 19-1, 5.

A QUERY: Have you, dear reader, ever asked yourself this question? "Where did I get authority to baptize? Is it from God? Is it from man? If from man, where did he get his authority? How did he get it? Have men at the head of a College of Theology any more authority to give me authority to baptize, than men at the head of a bank, or commercial institution? If so, why? Did I ever ask myself "Who hath require this at my hand?" Did I just feel that I was called of the Lord, and took it for granted that gave me authority? Have I been badly deceived by men having no authority to give? Have I examined the scriptures carefully on this matter? "Search them, for in them ye think ye have eternal life."

Jesus refuses to tell wicked men by what authority he acted, and from whom he received it. Mark 11-28, 33.

Jesus was "Called of God, a High Priest, after the order of Mel. Hebrews 5-10.

For men to officiate in things pertaining to God, they must be "called of God as was Aaron." Hebrews 5-1, 4.

I also sent them. John 17-18.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15-16.

The commission of Jesus to his apostles: "Go ye,

therefore, and teach all nations, baptizing them in the name of the father. Matt. 28-19, 20.

Thou, Lord, show whether of these two thou hast chosen. Acts. 1-22, 25.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts. 13-2, 3.

Having authority from God they "Ordained them elders in every church." Acts. 14-23.

The Devil has greater power than a man without authority from God." Jesus I know, and Paul I know, but who are ye? * * they fled out of the house naked and wounded." This was also at Ephesus. Acts. 19-13, 16.

God called Aaron through Moses: "And he shall be thy spokesman." Exo. 4-14, 17.

And the Lord said unto Moses, Behold, thy days approach that thou must die; call Joshua. Deut. 31-14.

The prophet Samuel poured oil upon Saul and said: "Is it not because the Lord hath anointed thee to be captain over his inheritance?" 1st Samuel 10-1.

The Lord told Samuel, to arise and anoint David king: "And the Lord said, Arise, anoint him, for this is he." 1st Sam. 16-11, 13.

Uzziah the king was stricken with leprosy for offering to burn incense in the temple without authority. 2nd Chron. 26-16, 21.

50,070 people were stricken dead for just looking into the ark of the Lord, where they had no business. 1st Sam. 6-19, 20.

"Uzzah put forth his hand to the ark of God, * * and God smote him there for his error; and there he died by the ark of God." 2nd Sam. 6-6.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?" Isaiah 1-12.

How preach unless sent? Romans 10-14, 15.

As oracles of God. 1st Peter 4-11.

Called as was Aaron. Hebrews 5-4.

As though it were God. 2nd Cor. 5-20.

I have chosen you, ye have. John 15-16.

By Jesus Christ. Mark 3-14, 15.

Do. John 20-21, 23.

To cast out devils. Mark 3-15.

From God, necessary. Matt. 18-18.

As Moses and Aaron. Exodus 4-14, 15.

Aaron and Sons. 28-1.

- By the laying on of hands. Numbers 27, 18, 23.
 Do. Deut. 34-9.
 Do. Acts. 6-5, 6.
 Barnabas and Saul called. 13-1, 3.
 Amen to that man's Priesthood. D. C. 121-36, 38.
 From John, the Baptist, Peter, Jas., John. 27-8, 12.
 Presidency of Church. 124-125, 126.
 Of Brigham Young, Pres. 12 Apostles. 127.
 Of the Apostles. 128, 129.
 High Priests organize High Council. 102-1.
 Do. Fill vacancy in quorum. 6, 8.
 Seventy—equal to the Presidency, or 12. 107-25, 28.
 Do. Under direction of the 12. 34.
 Elders—ordain elders, priests, etc. 20-38, 45.
 Priests—ordain priests, teachers, etc. 46, 49.
 Teacher—does not ordain. 58.
 Deacons—do. 58.
 Duties of members. 68, 84.
 To receive Revelation, see "R."
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 Gurley. Do. "G."
 Deam. Do. "D."
 Of Marks, Wm. See "M."
 Blair, W. W. See B.
 Powers, Sam'l. P.
 Rigdon, Wm. R.
 Pres. of Reorganized Church. See Y. J.
 Brigham Young. Y.
 Strang, J. J. S.
 Reorganite Apostles. A.
 Smith, Wm. S.
 Wight. W.
 Page, Jno. E. P.
 Views of McIntosh on Authority, a Reorg. 63-1. . .
 Immediately become divested of all authority, when
 joining another church. 63-1.
 From God—witnesses chosen. D. C. 18-37.
 To build up the church; also preach. 42-11.
 Apostles regulate affairs of Church. 90-16.
 Apostles being equal, preside over church. 107-91, 92.
 Apostles with Pres. power of Priesthood. 112-30.
 Apostles receive oracles for the church. 90-3, 7.
 Apostles lead when Presidency is gone. 43-3, 5.
 To receive revelation (Joseph). 28-2, 5.
 To receive until he be taken, then. 43-2, 6.
 The lesser ordains the greater, says Briggs. 62-25.
 The lesser says Pres. of Reorganized Church. 23, 24.
 Reorganites admit they had none! 61-37, 40.

According to Deam's revelation Pres. of conference and two others ordained apostates. 45-4, 6.

Of Reorganite Apostles rec'd from Briggs, etc. 62-2, 5.

Of Reorganite by Briggs, Deam, Gurley, says Pres. Reorganite Church. 62-24.

Of apostates, by McIntosh, a reorganite. "Have none when join any faction" lesser to ordain greater 63-1.

Melchisedec Priesthood. D. C. 107-8, 20.

President of that Church. 102-9, 11.

John, Peter, Jas., Jno., Adam to present time. 128-20, 21.

From the heads of the Church. 42-11.

Elias, John, Elijah, Adam, etc. 26-6, 7.

Greater to ordain lesser see officers above.

NECESSITY.

BAPTISM:

Cannot enter into the Kingdom of God. John 3-5.

He shall tell thee what thou oughtest to do. Acts 10-1, 6.

Whereby thou and thy house shall be saved. Acts 11-14.

He commanded them to be baptized in the name of the Lord. Acts 10-48.

Sirs, what must I do to be saved? Acts 16-30, 33.

He and all his was baptized straightway. Acts. 16-33.
For as many of you as have been baptized have put on Christ. Gal. 3-26, 27.

Having been baptized, doth also now save us. 1st Peter 3-21.

Else what shall they do which are baptized for the déad? 1st Cor. 15-29.

For they without us cannot be made perfect. Heb. 11-40.

Baptism for the dead, greatest responsibility on this earth. D. C. 128-11, 13.

There was a man sent from God whose name was John. John 1-6.

Jesus baptized to fulfill all righteousness. Matt. 3-13, 15.

The works that I do shall he do also. John 14-12.

He that hath my commandments and keepeth them, he it is that loveth me. John 14-21.

If ye love me, keep my commandments. John 14-15.

Vengeance on them that know not God, and that obey not the gospel. 2nd Thes. 1-7, 8.

GOD'S LAW.

Go ye therefore and teach all nations, baptizing them.
Matt. 28-19, 20.

Rejected the counsel of God against themselves, not
being baptized. Luke 7-29, 30.

He that believeth and is baptized shall be saved.
Mark. 16-15, 16.

Suffer it to be so now, for thus it becometh us to ful-
fill all righteousness. Matt. 3-13, 15.

He commanded them to be baptized in the name of
the Lord. Acts. 10, 48.

Then Peter said unto them, repent, and be baptized,
every one of you in the name of Jesus Christ. Acts.
2-38, 41.

O generation of vipers, who hath warned you to flee
from the wrath to come? Luke 3-7.

God's voice from heaven is heard in its approval. Luke
3-21, 22.

John, also, was baptizing near to Salem, because there
was. John 3-23.

And they went down both into the water, Philip and
the eunuch, both Philip and the eunuch; and he
baptized him. Acts. 8-38, 9.

The baptism of John, was it from heaven, or of man?
Mark 11-27, 33.

Do. Matt. 21-23, 7.

He that loveth me not, keepeth not my sayings. John
14-12.

He that believeth on me the works that I do shall he
do also. John 14-12.

But as it is written, eye hath not seen, nor ear heard,
neither have entered into the heart of man, the
things which God hath prepared for them that
love him. 1st Cor. 2-9.

FOR THE REMISSION OF SINS.

Repent, and be baptized every one of you in the name
of Jesus Christ for the remission of sins. Acts.
2-38.

And now, why tarriest thou? Arise and be baptized,
and wash away thy sins. Acts 22-16.

John came 'preaching the baptism of repentance for
the remission of sins.' Luke 3-3.

There was a man sent from God, whose name was
John. John 1-6.

Jesus, without sin, is also baptized, to fulfill all right-
eousness. Matt. 3-13, 15. Heb. 4-15.

Stinging rebuke of Jesus to a generation of vipers.
Luke 3-7.

God's voice from heaven is heard sanctioning baptism for the remission of sins. Luke 3-21, 22.
 Believers became members of the church through baptism. Acts. 2-41, 7.
 One faith, one Lord, ONE BAPTISM. Eph. 4-5.
 Every good gift and every perfect gift is from above. James 1, 17.
 Receive with meekness the engrafted word, which is able to save your souls. James 1, 21.

INFANTS NEED NO BAPTISM.

Children shall be baptized when eight years old. D. C. 68-27.
 He that believeth and is baptized shall be saved. Mark 16-16.
 If thou believest with all thine heart, thou mayest. Acts. 8-36, 7.
 Then Peter said unto them, repent, and be baptized, every one. Acts. 2-38, 39.
 No one can be received into the church of Christ, * * unless he is capable of repentance. D. C. 20-71.
 Bring forth, therefore, fruits worthy of repentance. Luke 3-8.
 Go ye, therefore, and teach all nations, baptizing them. Matt. 28-10-21.
 Whoever believeth in him shall receive remission of sins. Acts. 10-43.
 When they believed, * * they were baptized, both men and women. Acts. 8-12.
 O generation of vipers, who hath warned you to flee from the wrath to come? Luke 3-7.
 Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Mark 10-13-16.
 Many of the Corinthians hearing, believed, and were baptized. Acts 18-8.
 Rejected the counsel of God * * not being baptized. Luke 7-29.

* * Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; * * wherefore * * I know it is a solemn mockery before God, that ye should baptize little children. (22) For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no

condemnation, cannot repent; and unto such baptism availeth nothing. B. of M. Moroni 8-8.

Whole family being baptized does not prove infants were. Acts 16-32, 34.

And I baptized also the household of Stephanas. 1st Cor. 1-16.

MODE OF BAPTISM.

One faith, one Lord, one baptism. Eph. 4-5.

And Jesus, when he was baptized, went up straight-way out of the water. Matt. 3-16.

And were all baptized of him in the river Jordan. Mark 1-5.

John also was baptizing in Aenon near to Salem because there was much water there. John 3-23.

And they went down, both into the water, both Philip and the eunuch; and he baptized him. Acts. 8-38, 9.

Baptizing in the river. Mark 1-9.

Went out of his house at night in order to baptize. Acts. 16-33, 4.

"Came up out of the water," hence, must have gone down into it. Mark 1-9, 10.

Whole family being baptized does not prove infants were. Acts. 16-32, 4.

And I baptized also the household of Stephanas. 1st Cor. 1-6.

Then shall ye immerse him or her. D. C. 20-74.

Then shall ye immerse him. B. of M. 3rd Nephi 11-26.

Therefore we are buried with him by baptism. Romans 6-4, 5.

Buried with him by baptism. Col. 2-12.

John needed much water. John 3-23.

The baptism of John, was it from heaven, or of men? Mark 11-27, 33.

Do. Matt. 21-23, 27.

Article 65:.

Testimony of Mosheim, Martin Luther, Robinson, Calvin, John Wesley, and others, showing that immersion was the mode from the days of Jesus Christ until the end of the thirteenth century.

Authority to baptize or officiate in the name of the Lord. SEE A for authority.

CHRIST'S SECOND COMING.

And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. Acts. 3-19, 21.

And while they looked steadfastly toward heaven * * this same Jesus shall so come in like manner as ye have seen him go into heaven. Acts. 1-10, 11; 21-10, 27.

And this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come. Matt. 24-14.

And as it was in the days of Noe, so shall it be also in the days. Luke 17-26, 30.

Nation shall rise against nation * * earthquakes, famines, pestilences; signs in heaven; betrayed by parents, brethren-hated of all nations—signs in the sun, moon, stars—distress of nations. Luke 21-10, 27.

Other signs to appear. Rev. 6-12, 17.

Come in the clouds with great power and glory. Mark 13-26.

For the Lord himself shall descend from heaven with a shout. 1st Thes. 4-16.

In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 2nd Thes. 1-7, 8.

And the Lord my God shall come and all the saints with thee. Zech. 14-5.

Our God shall come and not keep silence; a fire shall devour. Psalms 50-3, 6.

Of the increase of his government and peace there shall be no end. Isa 9-6, 7.

And they shall look upon me whom they have pierced. Zech. 12-10.

And the Lord God shall come and all the saints. Zech. 14-5, 11.

CHURCH ORGANIZATION.

God placed in His Church the following officers: Are they in the Church to which you belong? If not, why not? If He has changed his organization, when did He? If man changed it, by what authority did he change God's organization?

CHURCH:

Jesus Christ himself being the chief corner stone. Eph. 2-19, 21.

And God hath set some in the Church, first Apostles, secondarily, Prophets; thirdly, Teachers—miracles, gifts of healings, helps, governments, diversities of tongues. 1st Cor. 12-27, 31.

The above officers were given for the perfecting of the Saints, and were to remain in the Church until all were in the unity of faith, and the knowledge of the Son of God. Eph. 4-11, 14.

Come and let us go to the seer, for he that is now called a Prophet was beforetime called a Seer. 1st Samuel 9-9.

This is Jesus the prophet of Nazareth of Galilee. Matt. 21-11.

He chose twelve, whom also he named apostles. Luke 6, 13.

Consider the Apostle and High Priest of our profession, Christ Jesus. Heb. 3-1.

There came down from Judea a certain prophet named Agabus. Acts. 21-10.

Do the work of an evangelist, make proof of thy ministry. 2nd Tim. 4-5.

For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices. Heb. 5-1.

Gather me 70 men of the elders; * * they prophesied and. Num. 11-16, 24, 25.

The Lord appointed other seventy also (17) devils subject to them. Luke 10-1.

Bishops and deacons at Philippi. Phil. 1-1.

For a bishop must be blameless, as the steward of God. Titus 1-7.

Apostles and elders came together for to consider this matter. Acts. 15-6.

They had ordained them elders in every church. Acts. 14-23.

The elders which are among you I exhort, who am also an elder. 1st Peter 5-1, 3.

A certain priest named Zacharias, of the course of Abia. Luke 1-5.

Blessed is he who hath part in the first resurrection: * * they shall be priests of God and of Christ * * reign 1,000 years. Rev. 20-6.

Certain prophets and teachers were in the church at Antioch. Acts. 13-1.

Likewise must the deacons be grave, not double tongued. 1st Tim. 3-8, 12.

To all the saints in Christ Jesus * * which bishops and Deacons. Phil. 1-1.

More than twelve apostles. Acts 1-24, 26. Matthias takes place of Judas, Acts. 13-2, 3. Barnabas and Saul called, also. 1st Cor. 9-1. Paul is an Apostle. "Am I not an apostle?" Also Acts. 14-14; Acts 15-40. Paul chose Silas, and departed, being recommended by the brethren into the grace of God. And he went through Assyria and Cilicia confirming the churches. (If Silas was an apostle, that makes 15 in number, with Peter, James and John as their presidents.) Mark 3-13, 19.

Christ's Church Organization.

Apostles—1st Cor. 12-27, 31.

Prophets—Do.

High Priests—Heb. 3-1.

Seventy—Luke 10-1.

Elders—1st Peter 5-1, 3.

Bishops—Phil. 1, 1.

Priests—Luke 1-5.

Teachers—Acts. 13-1.

Deacons—1st Tim. 3-8, 12.

Saints—Phil. 1-1.

Evangelists—2nd Tim. 4-5.

CONTRADICTIONS.

The Bible, having been translated so many different times, contains some errors, which, by the way, are very insignificant, and a knowledge of the correctness of the matter will neither save nor condemn us.

Compare Acts 9-7 with Acts. 22-9; 1st John 4-12, with John 14-9.

Genesis 4-13, 14 with 1st Jno. 4-12.

Luke 14-26 with 1st John 4-20 and 1st John 3-10, 11; Ex. 20, 12.

Matt. 27-5 with Acts. 1-18.

John 1-18 with Exodus 24-9.

Gen. 10-15, 18 with John 1-18.

FAITH:

Substance of things hoped for. Hebrews 11-1, 6.

Cometh by hearing the word of God. Romans 10-17.

Many of the Corinthians hearing, believed. Acts 18-8.

The just shall live by faith. Romans 1-16, 17.

For by grace are ye saved, through faith. Ephesians 2-8, 10.

Faith without works is dead. James 2-26.

Not every one that saith Lord, Lord shall be saved. Matthew 7-21.

Without faith it is impossible to please him. Hebrews 11-6.

Do you believe in Christ? John 14-12.

Do you love him? John 14-15.

He it is that loveth me. John 14-21.

Do you love the Lord? John 14-23, 24.

One faith, one Lord, one baptism. Ephesians 4-4.

In vain do they worship me. Matthew 15-8, 9.

Paul was sincere in fighting the Church. Acts. 26-9, 12.

Jews were sincere in crucifying Christ. Matthew 27-25.

Will kill you thinking he is doing God's service. Sincerity not sufficient. Ex. Indians planting powder. John 16-2, 3.

Cursed is every one that continueth not in all things written in the book of the law. Gallations 3-10.

They that believe have power to become sons of God. John 1-12.

Do the will of the father, and you will know of the doctrine, whether I speak of God or myself. John 7-16, 17.

Don't expect God's blessings if you haven't faith. James 1-5, 7.

Faith not sufficient—Devils believe and tremble. James 1-19.

Can faith alone, save you? No. James 1-14, 17.

You are not so holy that you are free from sin, and saved. 1st John 1-8, 9.

The blood of Jesus cleanseth us from all sin. 1F. 1st John 1-7.

He that endureth to the end shall be saved. Matthew 10-22.

There is not a just man upon earth that doeth good and sinneth not. Ecclesiastes 7-20.

Search the scriptures, for in them ye think ye have. John 5-39.

Noah saved his life, and that of family through faith. Hebrews 11-7.

Abraham looked for a city whose founder is God. Hebrews 11-8, 10.

Worlds were framed through faith. Hebrews 11-3.

Walls of Jericho fell down, through faith of Saints. Hebrews 11-30.

Kingdoms subdued; fires quenched; escaped edge sword. Hebrews 11-32, 40.

God's power not manifest through you, without faith.
Matthew 17-19, 20.

This is eternal life, to know God and Jesus Christ.
John 17-3.

And hereby we do know that we know him, if we
keep his commandments. 1st John, 2-3.

He that believeth on the Son hath everlasting life.
John 3-36.

By faith we overcome the world. 1st John 5-4.

We quench the fiery darts of the wicked. Ephesians
6-16.

As body without spirit is dead, so faith without works.
James 2-26.

By works was faith made perfect. James 2-21, 24.

He that saith: I know him, and keepeth not his com-
mandments, is a liar, and the truth is not in him.
1st John 2-4.

Faith and repentance are at the foundation of the
gospel. Hebrews 6-1.

He is the Savior of all men, especially those that be-
lieve. 1st Timothy 4-10.

Commanded to believe on Jesus Christ. 1st John 3-
23, 24.

No other name under heaven whereby we must be
saved. Acts. 4-12.

Add to your faith, virtue, etc., do these things. 2nd Pet-
er 1-5; 10.

In continuous revelation. Would that all were proph-
ets. Numbers 11-29.

My father in heaven hath revealed this unto you. Mat-
thew 16-17, 18.

Continued revelation until Christ's second coming. 1st
Cor. 13-8, 10.

Where there is no vision the people perish. Proverbs
29-18.

Let any man ask of God, who giveth liberally. James
1-5, 7.

He that believeth not shall be damned. Mark 16-15, 16.

By faith cometh the salvation of our souls. 1st Peter
1-9.

Sick, lame, halt, blind, healed, through faith. Mark
16-17, 18.

Heathens justified through faith. Gallations 3-8.

This is a faithful saying: Maintain good works. Titus
3-8.

He became the author of our salvation, if we obeyed.
Hebrews 5-8, 9.

Every man judged according to his deeds. Romans 2-6,
8.

Be ye doers of the word, not hearers only. James 1-22, 25.

Judged in the resurrection according to our works. Revelations 20-12.

To enter through the gates of the city, we must do his commandments. Revelation 22-14.

GOD.

I am God Almighty. Gen. 35-9 15.

And they shall see His face. Rev. 22-3, 6.

Jesus the express image of God's person. Heb. 1-1, 3.

God created man in his own image. Gen. 1-26, 27.

For my father is greater than I. John 14-28.

For our God is a consuming fire. Heb. 12-29.

God is a Spirit. John 4-24.

My father worketh hitherto, and I work. John 5-17.

I and my Father are one. John 10-30.

Jesus and His Father are two separate and distinct personages. "And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Matt. 3-13, 17.

Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are. John 17-11.

And the Lord said, behold, the people is one. Gen. 11-6.

Neither pray I for these alone, but for them also, which shall believe on me through their word; That they all may be one. John 17-20, 21.

The quotations just given prove that they are two persons, though they may be alike, or one in understanding.

Lord, show us the Father. * * He that hath seen me hath seen the Father. John 14-8, 9.

Men are made after the similitude of God. James 3-8, 9.

I have seen God face to face. Gen. 32-30.

Moses, Aaron, and 70 of the elders saw the God of Israel. Exo. 24-9, 10.

The Lord spake unto Moses face to face, as a man speaketh unto his friend. Exo. 33-11.

Thou canst not see my face; for there shall no man see me, and live. * * While my glory passeth by I will put thee in a cliff. * * Thou shalt see my back parts; but my face shall not be seen. Exo. 33-20, 23.

His tongue is a devouring fire (figurative). Isaiah 3-27. As for me I shall behold thy face in righteous, Psalms 17-15.

God eats, drinks, and converses. Gen. 17 and 18.
 Head and hair white like wool * * eyes as a flame of fire. Rev. 1-14.
 He laid his hands upon every one of them, and healed them. Luke 4-40.
 Healed a woman who had been sick for eighteen years. Luke 3-11, 13.
 Blind man healed by Jesus. Mark 8-23, 25.
 Two blind men received their sight. Matt. 20-30, 34.
 Power to heal promised: They shall take up serpents. Mark 16-18.
 He gave his disciples power over unclean spirits; to heal sick. Matt. 10-1.
 They cast out many devils, and anointed with oil many sick. Mark 6-13.
 Is any sick among you? Let him call for the Elders of the church; anoint with oil; prayer of faith, raised up, sins forgiven. James 5-14, 15.
 Ananias restored sight to Saul; also gave Holy Ghost to him. Acts. 9-17.
 The father of Publius lay sick of a fever; Paul healed him. Acts. 28-8.

HISTORICAL.

Creation. 4,004 B. C.
 Antediluvian Period. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah. 4,004 to 2348 B. C.
 From the Deluge to the call of Abraham. Arphaxad, Cainan, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. 2348 to 1921 B. C.
 From the call of Abraham to the Exodus. Age of Isaac to birth of Esau and Jacob 60; age of Jacob at the migration to Egypt, 130; sojourn in Egypt 215, total 430. 1921 to 1491 B. C.
 From the Exodus to the Building of Solomon's Temple. 1491 to 1011 B. C.
 Saul's Reign over the undivided kingdom. 1072 to 1032 B. C.
 David do. 1032 to 992 B. C.
 Solomon do. 992 to 952 B. C.
 From the Division of the Kingdom to the fall of Jerusalem. 952 to 588 B. C.

Kings of Judah:

Rehoboam,
 Abijah,

Asa,
Jehosaphat,
Jehoram, regent,
Jehoram,
Ahaziah,
Athaliah,
Joash,
Amaziah,
Uzziah,
Jotham (sole),
Ahaz,
Hezekiah,
Manassah,
Amon,
Josiah,
Jehoanaz,
Jehoihaz,
Jehoiachin,
Zedekiah.
Fall of Jerusalem, 588 B. C.

Kings of Israel:

Jeroboam,
Nadab,
Baasha,
Elah-Tibni,
Omni
Ahab,
Ahaziah,
Jehoram,
Jehu,
Jehoahaz,
Jeroboam, 2nd,
Zachariah, 1-2 yr.,
Shallum, 1 mo.
Menahem, 10 yrs.,
Pekahiah,
Pekah,
Hoshea,
Fall of Samaria, 722 B. C.

The other kingdoms existing at the same period as Judah and Israel were Egypt, Syria, Assyria, and Babylon. A great many expeditons from these kingdoms came against the divided kingdom, or Judah and Israel, with the final overthrow of both.

The Prophets who lived before the Babylon Captivity are:

Jonah,
Joel.

Amos, 810 to 725 B. C., approx.
Hosea,
Isaiah,
Micah,

Those Prophets who lived near to and during the captivity were:

Nahum,
Zephaniah, Approx. 660 to 574.
Habakkuk,
Jeremiah, (including Lamentations).
Daniel,
Obadiah—soon after the destruction of Jerusalem.
Ezekiel.

Those Prophets after the return from captivity were:

Haggai,
Zechariah,
Malachi, 520 to 397 (approximately).
This is the close of the Old Testament.
King Nebuchadnezzar died. 561 B. C.
Babylon taken by Cyrus. Belshazzar slain. Darius
"the Mede," appointed ruler of Babylon. 538 B. C.
Decree of Cyrus permitting the return of the Jews.
536 B. C.
Death of Cyrus. 529 B. C.
Dedication of Temple at Jerusalem. 516 B. C.
Expulsion of the Tarquins from Rome. 510 B. C.
Walls of Jerusalem rebuilt. 440 B. C.
Plenoponnesian War begins. 431 B. C.
Death of Socrates. 401 B. C.
Close of Old Testament Canon. 397 B. C.

During the period between the Old and New Testaments the Jews were influenced by the rule of four different dynasties:

The Dominion of Persia. 536 to 333 B. C.
The Dominion of Greece. 333 to 167 B. C.
The Dominion of the Asmonaeans. 167 to 63 B. C.
The Dominion of the Idumaeans Antipater, and Herod.
63 to 4 B. C.
Egypt was a Persian Province. 350 B. C.
Alexander invades Persia. 334 B. C.
Death of Alexander. 323 B. C.
Palestine subject to Egypt. 320 B. C.
Simon the Just, High Priest. 310 B. C.
Palestine reverts to Egypt. 301 B. C.
Beginning of the LXX. translation of the Old Testament. 284 B. C.
First Punic War. 264 B. C.

Second Punic War. 219 B. C.

Colonies of Jews from Babylon transplanted to Asia Minor. 201 B. C.

Rise of the Maccabees. 167 B. C.

Rededication of the Temple. 165 B. C.

Third Punic War. 149 B. C.

Fall of Carthage and Corinth—Greece a Roman Province. 146 B. C.

First mention of Pharisees and Sadducees. 109 B. C.

Caesar in Gaul. 58 B. C.

The Temple plundered by Crassus. 54 B. C.

Antipater the Idumean appointed by Caesar Procurator of Judea. Herod made Governor of Galilee. 47 B. C.

Assassination of Caesar. 44 B. C.

Death of Antipater. 43 B. C.

Herod captures Jerusalem. 37 B. C.

Egypt conquered by Caesar. Line of the Ptolémies ends. 30.

Augustus made emperor. 27 B. C.

Herod begins to rebuild Temple. 19 B. C.

Agrippa confirms the privileges of the Jews. 14 B. C.

The Outer Temple finished. 11 B. C.

Herod dies at Jericho soon after the Nativity of our Lord. 4 B. C.

Herod died in the 750th year from the building of Rome, i. e. four years before the usual starting point of Christian chronology, so that we are forced to the conclusion that our Lord was born B. C. 4, or, according to some, a little earlier.

26 A. D. is about the time John the Baptist's work began, and consequently the Ministry of Jesus, and that His death and resurrection must have taken place in A. D. 29 or 30. The duration of his ministry is usually reckoned at three and a half years, but some reckon it as two and a half. A great deal depends on the meaning of St. John 5-1. If the feast named was a passover we know that the Ministry was three and a half years. It is not certain that the feast was a Passover. The probabilities are against it.

THE GOSPEL NARRATIVE MAY BE DIVIDED INTO SEVEN PARTS:

- Part 1. The Nativity and Early Life of Jesus.
2. From the Preaching of John to the First Passover.
3. From the First Passover to the Second.
4. From the Second Passover to the Third.
5. Holy Week.

6. The Death and Burial.
7. The Resurrection and the Great Forty Days.

HISTORICAL:

1805.

Birth of Joseph Smith, Sharon, Windsor Co., Vt., Dec. 23rd.

1820.

Joseph received his first vision in early spring.

1823.

He learned where the plates were deposited. Sept. 21.
Views the plates at the hill. Sept. 22; also in 1824,
1825, 1826, 1827.

1827.

Joseph married Emma Hale; being a stranger, Mr.
Hale objected to the marriage. Jan. 18.

Joseph's first child born; dead at birth. Twins also
die later.

Joseph receives the plates. Sept. 22.

1828.

Martin Harris took characters to Prof. Anthon and
Dr. Mitchell. Feb.

Harris lost 116 pp. of the Book of Mormon. June.

1829.

Joseph and Oliver Cowdery met for the first time.
April 5.

Translation of the plates began with Cowdery as
scribe. Apr. 7.

Joseph and Cowdery ordained to the Aaronic Priest-
hood by John, the Baptist; they baptized each
other. May 15.

Probably in latter part of this month the three wit-
nesses were shown the plates. Soon after the
eight witnesses viewed them. June.

It was probably this month that the Mel. Priesthood
was restored. July.

1830.

Beginning of this year 5,000 copies of Bk. of Mormon

READY REFERENCE

were printed by E. B. Grandin, in Palmyra, N. Y. Church organized with six members in Peter Whitmer's house, Fayette, N. Y. Holy Ghost conferred, and sacrament administered. April 6.
 Oliver Cowdery preached the first public discourse in this dispensation. April 11.
 Joseph arrested twice, and driven away by a mob. June.
 The church held its first conference. Fayette, N. Y. June 1.
 The second conference was held. Fayette, N. Y. Sept. 1, 2, 3.
 Sidney Rigdon was baptized. Oct.
 Orson Pratt visits the Prophet. Pratt is 19 yrs. old. Nov. 4.

1831.

The third conference of the church was held at Fayette. Jan. 2.
 Edward Partridge was called to be the first bishop to the Church. Feb. 4.
 John Whitmer called to be the Church Historian. Mar. 8th.
 The fourth conference of the church was held in Kirtland. Several were called to the office of High Priests. June 6.
 Spot dedicated for the Temple in Independence. Aug. 3.
 Fifth conference of the Church held. Missouri. Aug. 4th.
 Joseph Smith and company met several of the Elders on their way to Zion. Aug. 13.
 Ezra Booth came out as an apostate. Sept.
 An important conference held at Orange, Cayahoga Co., Ohio. Oct. 25.
 A special conference held in Hiram. Nov. 1.
 Some of the brethren having criticized the language in a revelation, section 67, was given. Wm. E. McLellan failed in his attempt to write a revelation. Nov.
 The revelation, called the appendix, was given through Joseph at Hiram, D. C. 133. Nov. 3.
 Four special conferences were held between the 1st and 12th. Nov.
 N. K. Whitney was called then to the Bishoprick. Dec. 4.

1832.

Conference was held in Amerst, Loraine Co., O. (D. C. 75 given). Jan. 25.

Joseph and Sidney severely mobbed at Hiram. Jan. 25.
 Brigham Young was baptized. April 14.
 Joseph and company arrived at Independence. Apr. 24.
 At a general council, held in Jackson Co., Joseph Smith
 was acknowledged the President of the High
 Priesthood, according to a previous ordination at
 a conference of High Priests, Elders, and mem-
 bers, held at Amherst, Ohio, Jan. 25, 1832. Sec. 82,
 D. C. was given. Apr. 26.
 Joseph Smith, the Prophet's 4th child was born. His
 first three children were dead.
 Civil war prophecy. Dec. 25.

1833.

Joseph completed the translation of the New Testa-
 ment. Feb. 2.
 Joseph was commanded not to translate the Apocry-
 pha. D. C. 91. Mar. 9.
 Sidney Rigdon and F. G. Williams were ordained and
 set apart as Presidents of the High Priesthood,
 or counselors to Pres. Smith, according to the
 revelation given March 8th. Mar. 18.
 Dr. P. Hurlbert, afterwards connected with the Spauld-
 ing story, was excommunicated from the Church.
 June 23rd.
 Joseph completed the translation of the Bible. July 2d.
 Printing office was destroyed by mob in Jackson
 County Bishop Partridge and one other tarred
 and feathered. July 20.
 Corner stones of Kirtland Temple laid. July 23.

1834.

First High Council of the Church was organized in
 Kirtland. Feb. 17.
 Revelation of the redemption of Zion given. D. C. 103.
 Feb. 24.
 Joseph commenced to obtain volunteers for the re-
 demption of Zion. Feb. 26.
 Dr. Hurlbert, the apostate, had threatened Joseph
 Smith's life, and was put under \$300 bonds, in
 Chardon, Ohio. April 9.
 The united order in Kirtland was dissolved. April 10.
 About 150 homes of the Saints in Mo. burned. Apr. 24.
 At a conference of elders in Kirtland, the Church was
 first named "The Church of Jesus Christ of Lat-
 ter-day Saints." May 3rd.

- An important revelation was given on Fishing River, in which the Lord told his Saints that the time for the redemption of Zion had not yet come. D. C. 105. Compare D. C. 103. June 22nd
- Joseph Smith in company with a few friends visited Jackson Co., Mo., secretly. July 1st.
- High Council organized in Clay Co., Mo., David Whitmer, Pres.; W. W. Phelps and John Whitmer, Counselors. July 3.
- Joseph Smith and O. Cowdery made a conditional covenant with the Lord that they would pay tithing. This was the first introduction of the principle among the Saints. Nov. 29.

1835.

- Twelve Apostles chosen, Kirtland: Thos. B. Marsh, David W. Patten, B. Young, H. C. Kimball, O. Hyde, Wm. E. McLellin, P. P. Pratt, Jno. F. Boynton, Lyman E. Johnson. Johnson, Kimball, and Young were blessed the same day. Feb. 14.
- First quorum of seventies commenced. Kirtland. Feb. 28.
- Important revelation concerning Priesthood given. D. C. 107. Mar. 28.
- Purchased from Michael J. Chandler four Egyptian mummies and papyrus. One was writings of Abraham, as found in Pearl of Great Price; another the writings of Joseph in Egypt. July 3rd.
- At a general assembly of the Church, held in Kirtland, the Book of Commandments was approved, and thus became a law of faith and practice to the Church. Aug. 17.
- President Cowdery appointed to act as Church Recorder. Sept. 14.

1836.

- The High Council of Zion, Mo., was reorganized. Jan. 6th.
- In a council of the Twelve, held in Kirtland, Pres. Joseph Smith said: "The Twelve are not subject to any other than the First Presidency * * * Where I am not there is no First Presidency over the Twelve." Jan. 16.
- Kirtland Temple dedicated. Mar. 27.
- The Savior, Moses, Elias, and Elijah, the Prophet, appeared in the Kirtland Temple to Joseph Smith and O. Codwery. Apr. 3.

The Saints of Clay Co., Mo., agreed to leave the County. July 1.

Preparations made for organizing a bank in Kirtland. Kirtland Safety Society. Nov. 2.

1837.

A spirit of apostasy and speculation affecting every quorum of the Church became very prevalent in Kirtland. May.

Ground broken at Far West, Mo., for a Temple, but on account of persecution was not erected. July 3.

At a conference, held in Kirtland, Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith were appointed assistant counselors to the First Presidency. * * * * Luke S. Johnson, Lyman E. Johnson and John F. Boynton, three of the Apostles, were disfellowshipped. Sept. 3.

The three apostles above confessed, and were received back again. Sept. 10.

Geo. W. Robinson was elected General Church Recorder. Sept. 17.

Frederick G. Williams rejected as Counselor to Pres. Smith. Hyrum Smith was appointed in his stead. Nov. 7.

Joseph Smith arrived in Kirtland. During his absence, some prominent men, including Warren Parrish, John F. Boynton, Luke S. Johnson and Joseph Coe, had united for the overthrow of the Church in Kirtland. Dec. 10.

The year closed witnessing apostasy, persecution, confusion and mobacracy in Kirtland.

1838.

Joseph and Sidney left Kirtland on horseback to escape the mob. Jan. 12.

In a general assembly of Saints in Far West, Mo., David Whitmer, John Whitmer, and W. W. Phelps were rejected as the Pres. of the Church in Missouri, because of transgression. Feb. 5.

Thomas B. Marsh and David W. Patten were appointed Presidents pro tem in Missouri, unto the arrival of Joseph or Sidney from Kirtland, Feb. 10.

Joseph Smith with family, and B. Young, arrived in Mo. March 14.

Marsh, Young and Patten were sustained as the Pres. of Church in Mo. April 6.

- O. Cowdery excommunicated. David Whitmer and Lyman E. Johnson cut off the 13th. D. C. 114 given. Read. April 17.
- D. C. 115 given. Church shall be called "The Church of Jesus Christ of Latter-day Saints." Compare with item 1834-5, 3. Apr. 26.
- Corner stone of temple at Far West laid, according to commandment of 4, 26, 1838. July 4.
- Revelation of tithing given, and John Taylor, John E. Page, W. Woodruff and W. Richards called to the Apostleship. July 8.
- Revelation designating who is to dispose of the tithing money. See D. C. 120. July 18.
- Joseph and Sidney commence the study of law. Sept. 4.
- A battle fought between a mob and 75 brethren on Crooked River, Mo. Gideon Carter was killed—11 others wounded. Apostle D. W. Patten and Patrick O'Banion were wounded and died soon after. Oct. 25.
- Exterminating order of Gov. Boggs was issued. About this time Sampson Avard organized a company of Danites. Oct. 27.
- Hauns Mill Massacre. 18 or 19 Saints butchered by a mob. Oct. 20.
- Hyrum Smith and Amasa Lyman made prisoners by the mob. * * * * Citizens of Far West were forced to give up their arms, by order of General Samuel D. Lucas. Nov. 1.
- Joseph Smith and fellow-prisoners taken to Far West under a (Nov. 2), strong guard and permitted to see their families. Generals Lucas and Robert Wilson then took them to Independence, Mo., where they arrived on the 4th.
- Joseph Smith and fellow prisoners arrived in Richmond, Mo., where they were put in chains and much abused by the guards. Nov. 9.
- General Wilson ordered every family to be out of Adam-ondi-Ahman in ten days, with permission to go to Caldwell County and tarry till spring, then to leave the state under pain of extermination. Nov. 10.
- From August last until now about thirty of the brethren have been killed. Nov. 13.
- Many were released from jail. Joseph Smith, Lyman Wight, Caleb Baldwin, Hiram Smith, Alex McRae, and S. Rigdon, were not, but were now sent to Liberty, Clay Co. Nov. 28.

1839.

- Brigham Young, President of the Twelve, left Far West for Illinois on account of persecution. Feb. 14.
- Sidney Rigdon was released from Liberty Jail on bail. Feb.
- Thomas B. Marsh, W. W. Phelps, F. G. Williams, Geo. M. Hinkle and others excommunicated at Quincy, Ill. March 17.
- Section D. C. 121 given in Liberty Jail. A few days later 122 and 123 written. Read them all. Mar. 20.
- Joseph Smith and fellow-prisoners were started from Liberty Jail to Gallatin, Davies County, Mo., where they arrived on the 8th. Apr. 6.
- Joseph Smith and fellow prisoners started from Daviess towards Boone County, Mo., under a change of venue. Apr. 15.
- The guard being drunk, Joseph Smith and fellow-prisoners made their escape, and arrived in Quincy, Ill., on the 22nd. Apr. 16.
- The last of the Saints left Far West. About 15,000 of them. Apr. 20.
- The first purchase of lands in Commerce, afterwards Nauvoo, was made by Joseph Smith. There was one stone house, three frame ones. May 1.
- Important conference held at Quincy, Ill. Saints from East advise to gather at Kirtland and make that a stake of Zion. May 4 and 5.
- Wm. Marks appointed to preside at Commerce. May 6.
- After seven months of imprisonment without conviction, P. P. Pratt, and Morris Phelps escaped from Columbia Jail, Mo. King Follett also tried to escape, but was recaptured. July 4th.
- The first number of the Times and Seasons was published in Commerce, Ill. (Nauvoo). Nov.

1840.

- Joseph Smith arrived from Washington, D. C., where he had presented the claims of 491 individuals for about \$1,381,000. It was fruitless. Mar. 4.
- P. P. Pratt published the first number of the Millennial Star in E. May 27.
- Patriarch Joseph Smith, Sen died in Nauvoo, Ill. Sept. 14.
- The governor of Missouri made a demand on Gov. Carlin of Ill. for Joseph Smith, S. Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin, and Alanson Brown as fugitives from justice. Sept. 15.

R. P. Thompson was appointed General Church Clerk, instead of Geo. W. Robinson. * * * A committee was appointed to organize new stakes. Oct. 3.
 Lima, Hancock Co., Ill., Quincy, Adams Co., Ill., Mount Hope, Columbus, Adams Co., Ill., Geneva in Morgan Co., Ill., stakes were organized. Oct. 25 to Nov. 1st.

1841.

Revelation to build Nauvoo Temple and the Nauvoo House given; also items concerning the authority of the Priesthood. D. C. 124. Jan. 19.
 Hyrum Smith became Patriarch in place of his father, deceased. Wm. Law was chosen counselor to Joseph in Hyrum's place. Jan. 24.
 Joseph Smith elected sole Trustee for the Church. Jan. 30.
 John C. Bennett elected Mayor of Nauvoo. First Mayor of the city. Feb. 1.
 Nauvoo legion was organized with Joseph Smith as Lieutenant-General. Feb. 4.
 The Saints commanded by revelation to build a city to be called Zarahemla opposite Nauvoo. D. C. 125. Mar.
 C. C. Rich and Austin Cowles were chosen as Counselors to Pres. Wm. Marks of the Nauvoo Stake of Zion. Mar. 29.
 Corner stones of Nauvoo Temple laid. A General Conference that continued until the 11th was commenced in Nauvoo. Apr. 6.
 Lyman Wight chosen Apostle in place of D. W. Pat-ten, deceased. Apr. 8.
 All Stakes outside of Hancock, Ill., and Lee County, Iowa, were discontinued. Call for the scattered Saints to gather there. May 24.
 Revelation to B. Young. D. C. 126. No more required to go from home. July 9.
 Don Carlos Smith, the youngest brother of the Prophet, died at Nauvoo. Aug. 7.
 Joseph Smith preached to about one hundred Sac and Fox Indians who came to visit him at Nauvoo. Aug. 12.
 R. B. Thompson, Joseph's scribe, died in Nauvoo. Aug. 27.
 A company of brethren left Nauvoo for the Pinery about 500 miles North, to procure lumber for the Nauvoo Temple. Sept. 22.

Important General Conference held in the Grove at Nauvoo. Joseph declared, as the will of the Lord, that the Church should not hold another General Conference until they could meet in the Temple.
 * * * James Sloan was elected Church clerk instead of R. B. Thompson, deceased. Oct. 3, 4, 5.
 Orson Hyde, who had arrived in Jerusalem, ascended the Mount of Olives and dedicated the land by prayer for the gathering of the Jews. Oct. 24.
 Temporary font for baptisms in the Nauvoo Temple dedicated. Nov. 8.
 Baptisms for the dead were commenced in the font, in the basement of the Temple. Nov. 21.
 Willard Richards was appointed Joseph Smith's private secretary and general clerk for the Church. Dec. 13.

1842.

Zarahemla Stake of Zion discontinued; a branch organized instead, with John Smith, as President. Jan. 6.
 W. Woodruff took the superintendency of the printing office and John Taylor of the editorial department of the Times and Seasons, in Nauvoo. Feb. 3.
 Joseph Smith took charge of the Editorial department of the Times and Seasons. Mar. 15.
 Female Relief Society of Nauvoo was commenced. It was completed on the 24th with Emma Smith as President. Mar. 17.
 Joseph Smith baptized 80 persons in the Mississippi, after which he confirmed about fifty. Mar. 20.
 Joseph Smith baptized 107 persons in the Mississippi River. Mar. 27.
 275 brethren ordained Elders in Nauvoo at Special conference. Apr. 6 to 8.
 About 200 saints arrived in Nauvoo from Great Britain. Apr. 13.
 The Wasp, a weekly paper, was first published in Nauvoo. Wm. Smith, Ed. Apr. 16.
 Joseph Smith writes: A conspiracy against the peace of my household was made manifest, and it gave me some trouble to counteract the design of certain base individuals and restore peace. The Lord makes manifest to me many things which it is not wisdom for me to make public until others can witness the proof of them April 29.

Joseph gave James Adams, Hyrum Smith, Newel K. Whitney, George Miller, B. Young, H. C. Kimball and W. Richards instructions about holy endowments. May 4.

Ex-Governor L. W. Boggs, of Missouri, was shot, but not killed, at Independence, Mo. May 6.

The Nauvoo Legion, now numbering 26 companies, or 2,000 men, was reviewed and fought a sham battle. John C. Bennett conspired against the Prophet's life, but failed to carry out his design. May 7.

John C. Bennett having resigned the mayorship of Nauvoo, Joseph Smith was elected by the city council to fill the vacancy. May 19.

Chauncey L. Higbee was cut off from the Church at Nauvoo, for unchaste and unvirtuous conduct. May 24.

The authorities of the Church had at this time withdrawn their fellowship from John C. Bennett, who soon afterwards left Nauvoo. May 25.

Joseph Smith spoke to 8,000 people in Nauvoo. July 3.

Joseph Smith prophesied that the Saints would be driven to the Rocky Mountains and there become a mighty people. Aug. 6.

Joseph Smith was arrested by a deputy sheriff in Nauvoo, by requisition from Gov. Reynolds, of Missouri, charged with being accessory to the shooting of ex-Governor Boggs. O. P. Rockwell was also arrested as principal. Through habeas corpus proceedings they were released. Aug. 8.

The deputy sheriff returned to Nauvoo to re-arrest Joseph Smith and O. P. Rockwell, but they could not be found. To escape imprisonment the Prophet had to keep concealed for some time. Up to the 19th he was in hiding at John Smith's, Edward Sayer, Carlos Granger, and then returned home. On the 18th great excitement prevailed among the people around Nauvoo on account of J. C. Bennett's lies. Aug. 10.

Amasa M. Lyman was ordained one of the Apostles. Aug. 20.

After not showing himself in public for three weeks, Joseph Smith spoke to a meeting of Saints in Nauvoo; 380 Elders volunteered to take missions to the various states of the Union for the purpose of refuting Bennett's lies. Aug. 29.

Joseph Smith wrote an address to the Saints in Nauvoo concerning baptism for the dead. D. C. 127. Sept. 1.

Another effort was made to arrest Joseph Smith. He eluded pursuit and afterwards kept himself hid for some time at the home of Edward Hunter. Sept. 3.

Joseph Smith wrote another important address to the Saints. D. C. 128. Sept. 6.

Joseph Smith returned home undiscovered. Sept. 10. Reports reached Joseph that Gov. Reynolds, of Mo., had offered a reward for the arrest of himself and O. P. Rockwell. Oct. 2.

Joseph again left home to elude the pursuit of his enemies. He returned on the 20th. Oct. 7.

Ninety thousand feet of lumber and 24,000 cubic feet of timber arrived in Nauvoo for the temple and Nauvoo House. Oct. 13.

Johy Taylor succeeded Joseph Smith as editor of Times and Seasons. Nov. 15.

Willard Richards appointed Church Historian. Dec. 21.

Joseph Smith arrested a third time on a requisition from Mo. Dec. 22.

1843.

Joseph Smith prophesied that he should not go to Missouri dead or alive. Jan. 2.

Joseph Smith was on trial before Judge Pope, of Springfield, on the charge of being an accessory to the shooting of ex-Governor Boggs. Jan. 4.

Joseph was found innocent and acquitted. Jan. 5.

Meetings of prayer and thanksgiving were held in Nauvoo on the release of Joseph Smith. Jan. 17.

D. C. 129. By which good and bad spirits are known. Feb. 9.

O. P. Rockwell was taken prisoner in St. Louis by the Missourians. March 4.

Joseph Smith prophesied that O. P. Rockwell would get away honorably from the Missourians. March 15.

A young gentlemen's and ladies' "Relief Society" was organized in Nauvoo, with Wm. Cutler as President. April 2nd.

There are none who minister to this earth, except those who belong or have belonged to it. If thou livest until thou art 85, thou shalt see the face of the Son of Man.
* * * 16. I was thus left, being unable to decide whether I should die and thus see his face. Christ's coming will not be sooner than that time, I believe. April 2,

At a conference in Kirtland Temple it was decided that all the Saints should gather to Nauvoo. April 6.

An important conference was held on the floor of the Temple in Nauvoo. Joseph Smith prophesied that Christ would not come before he was 85 years old. April 6 to 8.

About 115 Elders called on missions to the states. Special conference. Nauvoo. April 10.

Six brass plates and a skeleton were found by Mr. R. Wiley and others, near Kinderhook, Pike Co., Ill. April 23.

First number of the Nauvoo Neighbor issued at Nauvoo instead of the Wasp. May 3rd.

Joseph Smith made some important remarks about the celestial glory, in Ramus, Ill. D. C. 131. See Sec. 132 for the "Order of the Priesthood" referred to. May 16-17.

Joseph dines with Stephen A. Douglas; prophesied that Douglas would aspire to the Presidency of the United States, and that if he ever turned his hand against the Latter-day Saints, he should feel the hand of the Almighty upon him. May 18.

Joseph Smith gave endowments, and also instructions on the Priesthood and the new and everlasting covenant to Hyrum Smith, B. Young, H. C. Kimball and others. May 26.

Elias Higbee died in Nauvoo. June 8.

Joseph Smith arrested by Sheriff J. H. Reynolds, of Jackson Co., Mo., and Constable H. T. Wilson, of Carthage, Ill. June 23.

Masonic Temple in Nauvoo—corner stones laid. June 24.

News that Joseph Smith had been kidnapped reached Nauvoo, and 175 men immediately started on horseback to his rescue. June 25.

Joseph Smith and company arrived in Nauvoo, and nearly the whole city turned out to meet him. He addressed the people in the afternoon, giving the history of his arrest. June 30.

Joseph Smith tried before the court of Nauvoo on a writ of habeas corpus and released. July 1.

Elders sent to visit various counties of Illinois to preach the gospel and disabuse the public mind with regard to Joseph Smith's arrest. C. C. Rich

- Mr. Braman arrived in Nauvoo as a messenger from the governor, to learn the particulars of Joseph Smith's late arrest. July 7.
- Bishop Miller arrived in Nauvoo from the Pinery with 157,000 feet of lumber and 70,000 shingles for the Temple. July 8.
- The revelation on celestial marriage was written in the presence of Hyrum Smith and Wm. Clayton. D. C. 132. Read it. Verses 5, 6, 14 to 16, 17, 18 to 27, 37, 50, 52, 54, 56, 60, 61 and 64. July 12.
- At an anti-Mormon meeting, held in Carthage, Hancock Co., Ill., resolutions against Joseph Smith and the Saints in Nauvoo. Sept. 6.
- Joseph opened the Nauvoo Mansion as a hotel. Sept. 15.
- Joseph Smith gave a dinner party in the Nauvoo Mansion to about 200 Saints. Oct. 3.
- At a special conference, held in Nauvoo, serious complaints were made against Sidney Rigdon. Oct. 6.
- Sidney Rigdon was retained as counselor to Joseph Smith, although the Prophet said: "I have thrown him off my shoulders and you have again put him on me; you may carry him, but I will not." Oct. 8.
- Endowments given in Nauvoo. Dec. 2.
- Nauvoo Legion instructed to prepare for the meeting of the mob now gathering in the neighborhood. Dec. 19.
- Petition sent to Congress concerning Missouri persecutions. Dec. 21.
- O. P. Rockwell, after a year's imprisonment, arrived in Nauvoo. Dec. 25.
- Forty policemen sworn in in Nauvoo. Dec. 29.

1844.

- Wm. Law intimated that his life was in danger, Jan. 3.
- Wm. Marks, President of Nauvoo Stake, in fear, as a fire had been lighted near his house. Jan. 5.
- Uncle John Smith ordained Patriarch. Jan. 10.
- Francis M. Higbee tried for slandering Joseph Smith. Jan. 16.
- Joseph and Sidney nominated for President and Vice President of United States. Jan. 29.
- Joseph issued his address on Government of United States. Feb. 7.
- Anti-Mormon convention held at Carthage to devise ways and means for exterminating the Saints. Feb. 17.

- Joseph instructed the Apostles to send a delegation to Rocky Mountains to find a place for the Saints. Appointed delegation next day. Feb. 20.
- Another meeting held. Many volunteered to go to the mountains. Feb. 23.
- Joseph prophesied that within five years the Saints would be out of reach of their enemies. Feb. 25.
- Decided to discontinue work on the Nauvoo House until Temple is finished. March 4.
- Another meeting held to consider removing west to the mountains. March 11.
- Joseph Smith in a public meeting spoke against C. L. Higbee, R. D. Foster, William Law and Wilson Law and others, as conspirators against his life. March 24.
- Joseph petitioned Congress to protect the citizens in their emigration west, to the mountains. March 26.
- Masonic Temple dedicated. April 5.
- In a five-days' conference Joseph declared North and South America Zion. April 6.
- Wm. Law, Wilson Law, R. S. Foster and other apostates cut off. April 18.
- Joseph arrested by F. M. Higbee; tried in Nauvoo; judgment versus the plaintiff. May 6.
- State convention held in Nauvoo at which Joseph and Sidney were nominated for president and vice-president, respectively. May 17.
- B. Young, H. C. Kimball, Lyman Wight and about 100 other Elders, left Nauvoo on their political mission to the East. May 21.
- Joseph learned the grand jury in Carthage had found two indictments against him; one for polygamy. May 25.
- The Nauvoo Expositor was published. The only number. June 7.
- Expositor thrown into the river; city council declared it a nuisance. June 10.
- Joseph arrested for destroying the Expositor; tried in Nauvoo; acquitted. June 12.
- Delegates were sent through the precincts to lay a truthful statement of the troubles before the people. June 16.
- Joseph and others were arrested for destroying the Expositor; acquitted. Mobs began to gather and threaten the Saints. June 17.

Nauvoo Legion ordered out; city under martial law. The Prophet delivered his last public address. He read from the Warsaw Signal, the intention of the "old citizens" to drive the Saints. June 18.

Mobs began gathering at points to attack Nauvoo. June 19.

Joseph sent for the Twelve to come; they were on missions. He examined the approaches of the city. June 20.

Late in the evening Joseph and Hyrum and Willard Richards, left Nauvoo and crossed the Mississippi, with the intention to flee to the west. June 20.

Through the solicitations of Emma and others, they returned to Nauvoo. June 23.

Joseph and Hyrum and seventeen friends started for Carthage; the state arms at Nauvoo were given up by order of the governor, and under pledge of the governor, Thos. Ford. June 24.

Joseph and his brethren surrendered to the officers; a trial followed; remanded to prison. June 25.

Gov. Ford had interview with the prisoners. June 26.

Gov. Ford went to Nauvoo, leaving the prisoners in jail to be guarded by their most bitter enemies, the "Carthage Greys"; about 5:20 p. m., an armed mob with blackened faces, surrounded and entered the jail, murdering Joseph and Hyrum Smith in cold blood. John Taylor was badly wounded, while W. Richards only received a slight wound on his ear. June 27.

Bodies were brought home to Nauvoo by Dr. W. Richards and S. H. Smith. They were met by Nauvoo Legion and a large number of citizens. June 28.

About 10,000 persons visited and viewed the remains. Funeral took place in the evening. June 29.

John Taylor was brought home from Carthage. July 2.

HOLY GHOST.

In my Father's house are many mansions; * * I go to prepare a place for you, etc. John 14-2, 3.

Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the comforter will not come unto you. John 16-7.

Tarry ye in the city of Jerusalem until ye are endued with power. Luke 24-49.

Then Peter said unto them, repent; be baptized; receive Holy Ghost. Acts. 2-33.

Comforter will teach all things, bring things to remembrance. John 14-26.

Will show you things to come. John 16-13.

Spirit searcheth all things, yea, the deep things of God. 1st Cor. 2-9 10.

The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8-16.

Manifestations of the Spirit; is given to every man to profit. 1st Cor. 12-4, 30.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness. Gall. 5-22.

Conferred by laying on of hands; money offered for the power. Acts 8-14, 20.

He laid his hands on their heads after baptism and they recd. H. G. Acts 19-3, 6.

Therefore leaving the principles of the doctrine of Christ. Heb. 6-1, 2.

And Jesus when he was baptized * * * the spirit of God descended like a dove and lighted upon him. Matt. 3-16.

Except a man be born of the water and the spirit he cannot enter the kingdom of God. John 3-5.

H. G. was not yet given; because Jesus not yet glorified. John 7-37.

Then laid they their hands on them and they received the H. G. Acts 8-16, 17.

No man can say that Jesus is the Lord, but by the H. G. 1st Cor. 12-3.

Thou art the Christ, the Son of the Living God. (He must have had the H. G. but not the gift of it, for that did not come until Pentecost). Matt. 16-16.

And when the day of Pentecost was fully come. * * they were all filled with the H. G. Acts. 2-1, 4.

And the ass said unto Balaam, Am not I thine, etc.? Numbers 22-30.

From the last two quotations we see that the spirit can descend without the imposition of hands, but that the laying of hands for the gift was the rule.

Your body is the temple of the H. G. 1st Cor. 6-19.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1st Cor. 3-16.

Spake as moved by the H. G. 2nd Peter 1-21.

Can any man forbid water, that these should not be baptized, which have received the H. G. as well as we? Act. 10-47.

And we are his witnesses of these things; and so is also the H. G. whom God hath given to them that obey him. Acts. 5-32.

And the spirit of God moved upon the face of the waters. Genesis 1.

Ananias receives sight; baptism, and the H. G. Acts. 9-17.

Simeon before baptism had the H. G. and it revealed to him that he should not see death, before he had seen the Lord's Christ. Luke 2-25.

When Jesus was baptized the H. G. descended in the form of a dove. Luke 3-21, 2.

When delivered up, take no thought * * for the H. G. will speak for us. Mark 13-11.

H. G. shall come upon thee and the power of the highest shall overshadow thee (Mary). Luke 1-35.

H. G. was upon John the Baptist from infancy. Luke 1-15.

H. G. was with Elizabeth. Filled with it. Luke 1-41.

Sin against the H. G. not forgiven. Matt. 12-31, 32.

Sin against H. G. explained. Heb. 6-4, 6.

There is a sin unto death; don't pray for forgiveness of it 1st John 5-16.

PRE-EXISTENCE.

What and if ye shall see the Son of man ascend up where he was before? John 6-62.

I came forth from the Father. John 16-28.

Glorify me * * with the glory which I had with thee before the world was. John 17-5.

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. John 3-13.

Shall we not rather be in subjection to the Father of spirits? Heb. 12-9.

The spirit shall return unto God who gave it. Eccle. 12-7.

Where was't thou when I laid the foundations of the earth? Job. 38-4 and 7.

* * When the morning stars sang together, and all the sons of God shouted for joy.

Chosen before the foundation of the world. Eph. 1-3, 5.

Master, who did sin, this man, or his parents, that he was born blind? John 9-1, 2.

And there was war in heaven. Rev. 12-7, 12.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 1-6.

Our Father which art in heaven. Matt. 6-9.

Thou lovest me before the foundation of the world. John 17-24.

REPENTANCE.

There is not a just man upon earth that doeth good and sinneth not. Eccle. 7-20.

Now I rejoyce, not that ye were made sorry, but that ye sorrowed unto repentance. 2nd Cor. 7-9, 10.

Bring forth therefore fruits meet for repentance. Matt. 3-2, 9.

Wherefore putting away lying, speak every man truth with his neighbor. Eph. 4-25, 32.

Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, etc. Isaiah 55-6, 9.

I am not come to call the righteous, but the sinners to repentance. Matt. 9-13.

Thou shalt not commit adultery, Thou shalt not kill, steal, etc. Romans 13-9.

Or those 18 upon whom the tower in Siloam fell, and slew them * * except ye repent, ye shall all likewise perish. Luke 13-1, 5.

Sins to be repented of. Gal. 5-18, 23.

Know ye not that the unrighteous shall not inherit the kingdom. 1st Cor. 6-9, 10.

Sins to be repented of: all uncleanness, etc. Eph. 5-3, 6.

Teaching us, that denying ungodliness, and worldly lusts, we should. Titus 2-12.

The Lord is not slack concerning his promise, as some men count slackness; not willing that any should perish. 2nd Peter 3-9.

If they turn from their evil, I will repent of the evil that I thought to do unto them, etc. Jeremiah 18-7, 8.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if. Ezeiel 33-14, 16.

And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Acts 17-30.

If we say that we have no sin, we deceive ourselves, and the truth. 1st John 1-8, 9.

As it is written, There is none righteous, no, not one. Romans 3-10.

"Men and brethren, what shall we do? * * Repent and be baptized." Acts. 2-37, 8.

Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the. Acts. 3-19, 22.

Jesus preached: "Repent ye, and believe the gospel."
Mark 1-14, 15.

RESTORATION.

And in the days of these kings shall the God of heaven
set up a kingdom, which shall never be destroyed.. Dan.
2-44.

.....

The great God hath made known to the king what
shall come to pass hereafter. Dan. 2-44, 45.

And I saw another angel fly in the midst of heaven.
Rev. 14-6, 7.

And the kingdom and dominion and the greatness of
the kingdom under the whole heaven, shall be
given to the people of the Saints. Dan. 7-27.

Whom the heaven must receive until the times of re-
stitution of all things spoken of by the mouths of
all the holy prophets since the world began. Acts. 3-19, 21.

They shall not hurt nor destroy in all my holy moun-
tain. Isa. 11-9.

This gospel of the kingdom shall be preached in all
the world for a witness unto all nations and then
shall the end come. Matt. 24-14.

Behold, I will send you Elijah the prophet before the
coming of the great and dreadful day of the Lord;
And he shall turn. Malachi 4-5, 6.

But in the last days it shall come to pass that the
mountain of the house of the Lord shall be es-
tablished in the top of the mountains, and it shall
be exalted above the hills. Micah 4-1, 2.

RESURRECTION.

Else what shall they do which are baptized for the
dead if the dead rise not at all? 1st Cor. 15-29.

He that doeth the will of God abideth forever. 1st Jno.
2-17.

Thy dead men shall live together with my dead body
shall they arise. Isa. 26-19.

Moses and Elias were resurrected before Jesus, Matt.
17-1, 3.

For I know that my Redeemer liveth * * though my
reins be consumed within me, yet in my flesh I
shall see God, etc. Job. 19-25, 7.

Jesus saith unto her, Thy brother shall rise again.
Job. 11-23, 5.

He is not here—he is risen. Matt. 28-5, 6.

This Jesus God raised up, whereof we all are witnesses. Acts. 2-32.

And the graves were opened; and many bodies of the Saints which slept arose, and came out of the graves after his resurrection and went into the holy city and appeared unto many. Matt. 27-52, 53.

Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost: * * * I will open your graves, etc. * * Ezekiel 37-12, 14.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the res. of life; and. John 5-28, 29.

There shall be a resurrection of the dead, both just and unjust. Acts. 24-15.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming. 1st Cor. 15-22, 23.

The dead in Christ shall rise first. * * Then the rest. Thes. 4-14, 16.

There are more resurrections than one. Rev. 20-5, 6. There are different degrees of glory in the resurrection. 1st Cor. 15-40, 44.

In my Father's house are many mansiion: if it were not so, I would have told you. I go to prepare a place for you. John 14-2.

And I saw the dead, small and great, stand before God; and the books were opened * *—judged by what was written. Rev. 20-12, 15.

And the wicked, shall be turned into hell, and all the nations that forget God. Psalms 9-17.

For, behold, the day cometh, that shall burn as an oven. Mal. 4-1, 3.

He shall reward every man according to his works. Matt. 16-25.

When the Son of man shall come in his glory, and all the. Matt. 25-31, 34.

Then shall he say also unto them on the left hand, Depart. Matt. 25-41, 46.

For we must all appear before the judgment seat of Christ. 2nd Cor. 5-10.

We shall all stand before the judgment seat of Christ. Rom. 14-10.

SABBATH DAY.

Christ is the head over all things in the Church. Eph. 1-22.

The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord, also of the Sabbath. Mark 2-27, 8.

Jesus not only had broken the Jewish Sabbath, but. John 5-18.

I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts. Hosea 2-11.

In the end of the Sabbath: when the Sabbath was past; third day since he was crucified; Jesus appointed a place for meeting; they worshipped; received Divine commission to preach. St. Matt. 28-1, 20; Mark 16; Luke 24; John 20.

The law was fulfilled in Christ. "The law was our schoolmaster to bring us unto Christ. Gal. 3-24.

SALVATION NOT INSTANTANEOUS.

The thief acknowledges his guilt; makes a request of Jesus, who replies: "Today shalt thou be with me in Paradise." Luke 23-39, 43.

The thief did not go to heaven, as some suppose, believing Paradise to be heaven.

Three days after the promise of Jesus of the thief he says: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your father; and to my God, and your God." John 20-11, 17.

Christ preached to the spirits in prison who were once disobedient in the days of Noah. 1st Peter 3-18, 20.

For, for this cause was the gospel preached, also to them that are dead. 1st Peter 4-6.

The dead shall hear the voice of the Son of God. John 5-25.

Else what shall they do which are baptized for the dead, if the dead rise not at all? 1st Cor. 15, 29.

Behold, I will send you Elihah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn. Mal. 4-5, 6.

READY REFERENCE SCRIPTURE MISSING.

Scripture mentioned in the bible, but not found there.
He took the book of the covenant and read in the audience of. Exo. 24-7.

Is this not written in the Book of Jasher? Josh. 10-13.
Wherefore it is said in the book of the wars of the Lord. Num. 21-14.

Are they not written in the book of the acts of Solomon? 1st Kings 11-41.

They are written in the book of Nathan the prophet, and Gad. 1st Chron. 29-29.

Are written in the story of the Prophet Iddo. 2nd Chr. 13-22.

Are written in the book of Jehu. 2nd Chr. 20-34.

Search the scripture for in them ye think ye have eternal life. John 5-39.

All scripture is given by inspiration of God and is profitable for doctrine, etc. 2nd Tim. 3-16.

But how then shall the scriptures be fulfilled, that thus it must be? Matt. 24-54, 56.

Former epistle by Jude. Jude 1-3.

Enoch's prophesies. Jude 1-14.

Epistle from Laodicea. Col. 4-16.

Former epistle to the Corinthians. 1st Cor. 5-9.

Former epistle to the Ephesians. Eph. 3-3.

SIN.

All unrighteousness is sin, and there is a sin unto death. For sin is the transgression of the law. 1st John 5-17.

If we walk in the light, as he is in the light the blood of Jesus cleanseth us from sin. 1st John 1-7.

For there is not a just man upon earth that doeth good and sinneth not. Eccle. 7-20.

If we say we have no sin we deceive ourselves. 1st John 1-8, 9.

Whosoever is born of God doth not commit sin. 1st John 3-9.

There is a sin unto death, I do not say he shall pray for it. 1st John 5-16, 17.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. James 4-17.

God spared not the angels that sinned, but cast them down to hell. 2nd Peter 2-4.

After having a knowledge, the latter end is worse than the beginning. 2nd Peter 2-20, 21.

- Sin wilfully; there remaineth no more sacrifice for sins. Heb. 10-26.
- Whoever committeth sin transgresseth also the law. 1st John 3-4.
- And if he has committed sins they shall be forgiven him. James 5-15.
- All sins forgiven except the sin against the Holy Ghost. Mark 3-28, 30.
- Explains what the sin against the Holy Ghost is. Hebrews 6-4, 6.
- For as many as have sinned without law, shall also perish without law. Rom. 2-12.
- He that endureth to the end shall be saved. Matt. 10-22.
- Whosoever sins ye remit, they are remitted unto them; whosoever. John 20-23.
- Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy ghost shall. Matt. 12-31.
- Christ was once offered to bear the sins of many. Heb. 9-28.
- For Christ also hath once suffered for sins, the just for the unjust. 1st Peter 3-18.
- Who can forgive sins but God alone? Luke 5-20, 24.
- Christ died for our sins. 1st Cor. 15-3.
- The wages of sin is death. Romans 6-23.
- For as by one man's disobedience many were made sinners, so by the obedience of one. Rom. 5-19, 21.
- While they promise them liberty they themselves are the servants of corruption. 2nd Peter 2-19.
- I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Heb. 10-16-18.
- And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the great day. Jude 1-6.
- And there was war in heaven; the devil and his angels were cast out. Woe to the inhabitants of the earth and the sea. For the devil is some down unto you, having great wrath, because he knoweth he hath but a short time. Rev. 12-7, 13.
- I beheld Satan as lightning fall from heaven. Luke 10-17, 10.
- He (the devil) was a murderer from the beginning, and abode not in the truth, because there is no truth in him * * and he is a liar and the father of it. John 8-44.

How are thou fallen from heaven, O Lucifer, son of
the morning! Isaiah 14-12, 14. .
Israel scattered because of sin. Deut. 4-25, 28.
Cursed for their disobedience. Deut. 28.
All sin forgiven except vs. Holy Ghost (Jesus Christ).
Matt. 12-31.
Do. (Joseph Smith). Star. 5-91; 4, 6, 1844.
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40.
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- Call upon them to meet you in private and public. D. C. 71.
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PART TWO.

Art. 1.

APOSTLES GREATER THAN JOHN THE BAPTIST.

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us. 'Upon you my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

"He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized; I baptized him first and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized, and ordained under the hand of the messenger." Tullidge *Life of the Prophet*, Reorganite writer, p. 43.

Art. 2.

APOSTLES CHOSEN BY THREE WITNESSES.

"Kirtland, Feb. 14, 1835. President Joseph Smith, Jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose twelve men from the church, as Apostles, to go to all nations, kingdoms, tongues, and people. The three witnesses, viz., Oliver Cowd-

ery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesses then, according to a former commandment, proceeded to make choice of the Twelve. Their names are as follows: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, Wm. E. McClellan, John F. Boynton, Orson Pratt, Wm. Smith, Thos. B. Marsh, Parley P. Pratt." Star Vol. 15, p. 206.

Art. 3.

REGULATE MATTERS IN THE CHURCH.

Kirtland, May 2, 1835. "After the conference was opened, **** Pres. Joseph then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different branches of the Church. When the Twelve are together, or a quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum, they will have to do business by the voice of the Church." Star 15-261.

Art. 4.

APOSTLES PRESIDE IN ABSENCE OF HIGHER AUTHORITY.

"Now let us examine the order of Presidency in the Church. Supposing the First President is absent, who presides in council or in conference?

The counselors, both, or either of them. And why? Because they are the highest authority present. True. Then there is the key to unlock the whole secret of the Presidency of the Church. Hear it then! The highest authority presides always. Hence if the entire quorum of the First Presidency is absent, the President of the Twelve must preside pro tem, or as representative, by virtue of his ordination to the apostleship, and not as the legitimate president." Tullidge, p. 590.

Art. 5.

APOSTLES ARE PROPHETS, SEERS AND REVELATORS.

"I then called upon the Quorums and congregation of

the Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising." Star. 15, p. 710. Joseph Smith's history.

Art. 6.

APOSTLE WM. SMITH ORDAINED A PROPHET, SEER, REVELATOR AND TRANSLATOR.

"483rd Question. Read what I have marked there, sir—read the topics and the matter down to there. (Counsel for the plaintiff objects to the question asked to witness for the reason and on the grounds that the same is incompetent, irrelevant and immaterial, and is not cross-examination.

484th Question. Read the topics—the heading.

Answer: "President William Smith was ordained by his brother, Joseph Smith, previous to President William Smith's leaving Nauvoo on his mission to the East for the last time during the earthly existence of his brother. President Joseph Smith ordained him a prophet, seer, revelator and translator, and then informed him that he had all the necessary ordinations to lead the Church (in his time); then leaped, smote his feet together, and observed that it was done; in a few days Brother William started on his mission and saw his brother no more. He returned to Nauvoo in about a year after they were murdered."

485th Question. Are you the author of what you have just read?

Answer: Yes, sir; but I did not receive the ordination mentioned at the time I spoke of being present in June. Temple Lot Suit p. 194.

Art. 7.

APOSTLES SET IN ORDER THE FIRST PRESIDENCY OF THE CHURCH.

"Dec. 27th, 1847. At a conference held in a log tabernacle, which had been erected by the Saints on the east side of the Missouri River, the First Presidency was re-organized according to the decision of the Twelve in the council at Winter Quarters on the 5th." Church Chronology by Jenson, p. 32.

Art. 8.

**USURPATION OF AUTHORITY DESTROYED HARMONY
BETWEEN ALL THE QUORUMS.**

"By the usurpation of the Twelve they had destroyed the 'connection and harmony between all the quorums.'" Tull. 589.

Art. 9.

**USURPATION OF DEAD MEN'S AUTHORITY IMPOSSIBLE—THE HIGHEST AUTHORITY ALWAYS
PRESIDES.**

"Then here is the key to unlock the whole secret of the Presidency of the Church. Hear it then! The highest authority presides always. Hence if the entire quorum of the First Presidency is absent, the President of the Twelve must preside pro tem, or as representatives by virtue of his ordination to the apostleship, and not as the legitimate president. And in the absence of the President of the Twelve, either of the Twelve." Tull., p. 590.

Art. 10.

APOSTLES WERE SUSTAINED BY SAINTS IN AMERICA AND BRITISH ISLES.

"The Twelve are not alone in their feelings in this important work, the High Priests, Seventies, Elders and Saints, as a body throughout America, are inspired by the same spirit, and are ready as one man to sustain the quorum of the twelve by their faith, prayer, confidence and works, and carry out those glorious principles and measures, the foundation of which was laid by the martyred prophets of God." ***** "I will now turn my attention to the officers and Saints in this land. It has been a source of much consolation to me since my arrival, to hear the report of the union, faith, determination of the Saints in general, in the various conferences, scattered abroad through the British Islands. I rejoice, beloved brethren, to learn that the same spirit is animating your bosoms, as is manifest amongst the Saints in Nauvoo, viz.: that of carrying out the measures of the prophet sustaining the authorities of the Church, uniting to build the temple, and maintaining your faith, notwithstanding that the prophet be slain." Wilford Woodruff's address. Star. 5. p. 139-40.

Art. 11.

APOSTLES DIDN'T USURP AUTHORITY, SAYS WM. MARKS.

"After mature and candid deliberation I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of the Church of Jesus Christ of Latter-day Saints, are not founded in Truth. I have been deceived by his specious pretenses, and now feel to warn every one over whom I have any influence to beware of him and his pretended visions and revelations. The Twelve are the proper persons to lead The Church." William Marks, who ordained the President of the Reorganite Church. Times and Seasons, 5, p. 742.

Art. 12

DIDN'T DESTROY HARMONY BETWEEN THE QUORUMS.

"Now the question that remains is, have the Saints ceased to labor on the temple from that day to this, only when the mob was upon them, and the Prophet and the Patriarch were slain? I answer, No;* * * * and notwithstanding all the persecutions, we shall soon see the House of God completed, and his servants receive their promised blessing. Yours as ever,

"REUBEN HEDLOCK," Star, 5, p. 128. Jan., 1844.

Art. 13.

DIDN'T DESTROY HARMONY, SAYS JOS. SMITH, PRES. OF THE REORGANITE CHURCH.

"Events rapidly culminated during the Fall and Winter of 1845 and 46. The Church had been actively engaged at work upon the Temple and Nauvoo House. The Temple Committee and Nauvoo House Association kept at their work, determined to build those houses, before being compelled to leave; and it does not appear that any serious intention to remove was entertained, except as a possibility, until the Fall of 1845 and Winter following. Then it was made certain that there would be a removal." Joseph Smith, Pres. Reorg. Church. Tull. p. 750.

Art. 14.

APOSTLES SUSTAINED IN THE MOST SOLEMN MANNER BY JOHN E. PAGE, WHO LATER BECOMES A REORGANITE.

"Elder John E. Page having arrived here a short time previous with his family from Pittsburg, being present, was requested to render an account of his stewardship, which he cheerfully assented to * * * * and finally concluded by assuring the Saints that he was one with them, and gave his testimony to the present organization of the church in the most solemn manner, and gave place." Times and Seasons, Star. Vol. 6, p. 798. Dec. 26, 1844.

Art. 15.

APOSTLES SUSTAINED BY WILLIAM SMITH, WHO AFTERWARDS BECOMES A SEVENTY IN THE REORGANITE CHURCH.

"My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the Twelve, and not one, two, six, eight, ten or eleven, but the whole Twelve. Follow me as I follow Christ, God being my helper." William Smith. Times and Seasons, 6, p. 904. May 15th, 1845.

Art. 16.

APOSTLE LYMAN WIGHT HARDLY SUSTAINED IN HIS OFFICE OCT. 7, 1844.

"Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred) but not to take his crown, for that, as the Lord has said, no man can take." Star 5, p. 121.

Art. 17.

USURPATION OF AUTHORITY BY THE TWELVE DID NOT CONCERN THE REORGANITE FOLLOWERS, SAYS JOHN E. PAGE.

"John E. Page, of the first quorum of the Twelve wrote to Joseph upon his administrative policy. The following is a passage:

"President Joseph Smith,

"Dear Sir:—The position I occupied in the Church under your father's administration, presented me with ample experience and opportunity to say, that the partial and maladministration of the Bishops of the Church, of the moneys, goods and chattels of the Church, has done more to overthrow personal confidence, and the faith of the Church as brethren, than ALL OTHER THINGS BESIDES." (Capitals mine. P. J. S.) Tull. 641.

Art. 18.

**APOSTLES RECEIVED THEIR ORDINATION FROM
JOSEPH SMITH, THE PROPHET, SAYS
WILFORD WOODRUFF IN 1892. ROBERT'S SUCCESSION.**

"The Twelve Apostles stood next to the First Presidency of The Church and I am a living witness myself to this work. I am a living witness to the testimony that he gave to the Twelve Apostles when all of us received our endowments under his hands. I remember the last speech that he ever gave us before his death. It was before we started upon our mission to the east. He stood upon his feet some three hours. The room was filled as with a consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this work every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this priesthood and power belong to this great and last dispensation which God of Heaven has set His hand to establish in the earth. "Now," said he, addressing the Twelve, "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." Wilford Woodruff, Robert's Succession, p. 153.

Art. 19.

**APOSTLES RESPONSIBLE TO BEAR OFF KINGDOM,
SAYS WILFORD WOODRUFF, OCTOBER 11th, 1844.**

"Has the Prophet Joseph found Elder Rigdon in his counsels when he organized the quorum of the Twelve a few months before his death, to prepare them for their endowments? And when they received their endowments and actually received the keys of the kingdom of God, and the oracles of God, the keys of revelation, and the pattern of heavenly things; and thus addressing the

Twelve, exclaimed, 'upon your shoulders the kingdom rests and you must round up your shoulders and bear it; for I have had to do it until now. But now the responsibility rests upon you.' Wilford Woodruff, Times and Seasons, 5, p. 698.

Art. 20.

APOSTLES RECEIVE ALL KEYS AND POWER BELONGING TO THE APOSTLESHIP, SAYS BRIGHAM YOUNG.

"Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come. How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'" Brigham Young, Star, 25, p. 232. Aug. 7, 1844.

Art. 21.

APOSTLES RECEIVED EVERY KEY AND POWER TO LEAD THE CHURCH.

"Joseph told the Twelve, the year before he died, there is not one key or power to be bestowed on this Church to lead the people into the celestial gate but I have given you, showed, and talked it over to you, the kingdom is set up, and you have the perfect pattern, you can go and build up the kingdom and go in at the celestial gate, taking your train with you." Star 10, p. 115. Brigham Young 1-23-1848.

Art. 22.

THAT HOUSE THAT REJECTS THE LORD'S ANNOINTED SHALL BE LEFT DESOLATE, PROPHESED JOSEPH SMITH.

"I then made a short address and called upon the several quorums and all the Saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising. I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators and special witnesses to all the nations of the earth, holding the keys of the kingdom,

etc., * * which they did by rising. * * * The vote was unanimous in every instance, and I prophesied to all that inasmuch as they would uphold these men in their several callings, (alluding to the different quorums in the Church), the Lord would bless them; yea in the name of Christ, the blessing of heaven shall be yours, and when the Lord's annointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed; but if not, the judgments of God will follow close upon them, until that city or that house that it rejects them shall be left desolate." 3-27-1836. Star, 15-711. Joseph.

Art. 23.

APOSTLES ENDOWED BY JOSEPH WITH THE SAME POWER THAT HE RECEIVED FROM HEAVEN.

"We rejoice much to know that though the church has suffered so severe a loss by the cruel murder of our beloved brethren, yet she is still in possession of all necessary knowledge and power for carrying onward and completing the great work of God. The tragic event has been in some measure anticipated, and necessary steps taken. Joseph called the twelve together in the spring, and addressed them to the effect that it was necessary they should have the same power he had received from heaven; for, should the mobbers kill him without his imparting the fulness of the priesthood unto them, that power would be entirely lost from the earth. Let the Saints therefore rejoice and be glad, having full confidence in God, and that he will accomplish triumphantly his great designs in relation to the just. Let the elders adhere to the counsel of elder Hyde. Let every man be found at his post in the faithful discharge of his duty, with an eye single to the glory of God, and he shall by no means lose his reward." —Editor. First issue of the Star after the death of the Prophet. Star 5, p. 12 of the supplement No. 3, 1844.

Art. 24.

APOSTLE WILFORD WOODRUFF CANNOT LIE, SAYS THE REORGANITE HISTORY BY TULLIDGE, THEIR OWN PUBLICATION OF 1880.

"I knew Wilford would speak the truth. A lie is not in the man's nature. I knew he would tell me the truth.* * However much he might desire to cover the solemn falsehood of the president of his quorum. * * There, resting on

my knees, with my hand in wrath smiting its pages (of a book or journal) was the witness that could not lie. . . . Wilford Woodruff's history. When questioned about the time of the setting up of the Presidency of the Church, the nomination and choosing of counselors, and Orson Hyde's statement that the ground trembled and men, women and children came running and were afraid, I (Tullidge) said: "It is a solemn falsehood in the name of the Lord. There is proof, Wilford—your journals!" "Edward," he answered, with a deep blush on his honest face, "it was not true!"

These were his first words. He had not blushed for himself; no need that Wilford Woodruff do this. In my secret thoughts at that moment I exclaimed, "Thank God! Wilford has borne the test. He has redeemed his Apostolic honor." Edw. W. Tullidge. Reorganite's history by Tullidge, p. 619-20.

Art. 25.

APOSTLES RECEIVE ALL KEYS, ORDINANCES, COVENANTS, SEALING ORDINANCES, AS SHOWN JOSEPH FROM HEAVEN, SAYS PAR- LEY P. PRATT.

"This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he: "I know not why; but for some reason I am constrained to hasten my preparation, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein." Having done this, he rejoiced exceedingly; for, said he, the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven. With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow. He proceeded to confer on Elder Young, the President of the Twelve, the key of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children

to the fathers, lest the whole earth should be smitten with a curse. This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come. After giving them a very short charge to do all things according to the pattern, quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies and all this to save the people for whom he had so long labored from threatened vengeance. Thus nobly fell our worthy founder and leader in the very bloom of life; and thus the responsibility of bearing off the kingdom triumphantly now rests upon the Twelve. He has organized the kingdom of God. We will extend its dominion. He has restored the fulness of the Gospel. We will spread it abroad. He has laid the foundation of Nauvoo. We will build it up. He has laid the foundation of the Temple. We will bring up the top-stone with shouting. He has kindled a fire. We will fan the flame. He has kindled up the dawn of a day of glory. We will bring it to its meridian splendor." Parley P. Pratt, *Star* 5, 151, Mar. 1845.

Art. 26.

APOSTLES COMMANDED IN THE NAME OF ISRAEL'S GOD TO RISE UP AND BEAR THE KEYS OF KINGDOM. (W. WOODRUFF.)

"The Prophet called the quorum of the twelve together several months before his death, and informed them that the Lord had commanded him to hasten their endowments; that he did not expect to remain himself to see the temple completed, but wished to confer the keys of the kingdom of God upon other men that they might build up the church and kingdom according to the pattern given. And the prophet stood before the twelve from day to day, clothed with the spirit and power of God, and instructed them in the oracles of God, in the pattern of heavenly things, in the keys of the kingdom, the power of the priesthood, and in the knowledge of the last dispensation in the fulness of times. And as his last work and charge to the quorum of the twelve, that noble spirit rose up in all the majesty, strength, and dignity of his calling, as a prophet, seer, and revelator, out of the loins of ancient Joseph, and exhorted and commanded the brethren of the twelve to rise up, and go forth in the name of Israel's God, and bear off the keys of the kingdom of God in righteousness and honor in all the world, walking in

all holiness, Godliness, faith, virtue, temperance, patience and charity; doing honor to the cause of God in this last dispensation and fulness of times." Wilford Woodruff, *Star*, 5-136.

Art. 27.

THE APOSTLES STAND AS THE HEAD, AS THE FIRST PRESIDENCY OF THE CHURCH AND PRESIDE OVER ALL THE AFFAIRS OF THE CHURCH IN ALL THE WORLD. THEY WERE SO SUSTAINED, SAYS WILFORD WOODRUFF IN 1845.

"On the second day after our arrival, August 8, 1844, we met in a special conference, all the quorums, authorities, and members of the Church, that could assemble in Nauvoo. They were addressed by Elder Brigham Young, the president of the quorum of the Twelve. It was evident to the Saints that the mantle of Joseph had fallen upon him, the road that he pointed out could be seen so plainly that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison. He was followed by a number of the twelve and others, who spoke to the point in an edifying manner, and at the close of the conference, a number of resolutions were formed, and votes taken, among which was the following: "Do the Saints want the twelve to stand at the head, as the First Presidency of the Church, and at the head of this kingdom in all the world, and next to Joseph walk up into their calling, hold the keys of this kingdom, and preside over all the affairs of the Church of Jesus Christ of Latter-day Saints in all the world?" All that are in favor of this in all the congregation of the Saints make it manifest by holding up the right hand. At once there was a sea of hands, a universal vote; a contrary vote was called and not a hand was raised in a congregation of about fifteen thousand Saints. Sidney Rigdon himself, who was present, did not vote against it, but I think in favor of it." Wilford Woodruff's Address. *Star*, 5-138. 1845.

Art. 28.

APOSTLES WILL LEAD THIS PEOPLE SO DON'T BE BLUFFED OFF BY ANY MAN, SAID JOSEPH. ORSON HYDE'S TESTIMONY.

"Brother Joseph said some time before he was murdered: "If I am taken away upon you, the Twelve, will

rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground, the great God will sustain you." And now inasmuch as the charge has been laid upon you, it will be inquired in a day to come if we have been faithful to the charge, and we are responsible for what has been laid upon us. Star. 5-103.

Art. 29.

THE KEYS OF THE KINGDOM ARE ON EARTH AS LONG AS ONE OF THE APOSTLES IS LIVING, SAYS H. C. KIMBALL.

"Brother Joseph has passed behind the veil, and he pulled off his shoes, and some one else puts them on, until he passes the veil to Brother Joseph. President Young is our President, and our head, and he puts the shoes on first. If Brother Hyrum had remained here, he would have put them on. Hyrum has gone with Joseph and is still his counselor. The Twelve have received the keys of the kingdom, and as long as there is one of them left, he will hold them in preference to any one else." Heber C. Kimball, Times and Seasons, 5, p. 664. August, 1844.

Art. 30.

APOSTLES CANNOT ACT UNDER THE DIRECTION OF A MINORITY OF THE FIRST PRESIDENCY, AS THE JUNIOR COUNSELLOR.

"D. C. Section 107, 33rd v., is the following: 'The Twelve are a traveling presiding high council to officiate in the name of the Lord under the direction of the presidency of the church, agreeably to the institution of heaven. Joseph Smith was the president of the church, assisted by his brother, Hyrum, and Sidney Rigdon as counsellors. Now, let Joseph be taken away and his principal counsellor, can the junior counsellor, or a minority act? No, he cannot. See Book of Covenants, Section 107 (22v). The grand question now is: Who shall act? If the junior counsellor cannot act, the Twelve cannot act under his directions, because he has no power to direct them, for he is hardly one-third of the presidency, admitting him to have the full confidence of the church. We ask again, who shall act?

Have the quorum of the Twelve the same power and authority of the full quorum of the three first presidents? Yes, they have. Well, then, do they not become the first presidency, inasmuch as the first quorum of the presidency has ceased to be? Nothing can be more clear and certain than that they do. (Sec. 107-22v and 33v.)

D. C. section 102, v. 9, 10, 11. "On page 125, Book of Covenants, new edition (1846), speaking of both or either of the assisting presidents presiding in the absence of the others, refers exclusively to presiding over the high council, and has no reference whatever to presiding over the whole church. But, admitting Elder Rigdon to be the legal successor of Joseph Smith he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church is plainly taught from one end of the Book of Covenants to the other, and Joseph always acted upon this principle." Star 5, p. 112. Supplement p. 8.

Art. 31.

MUST BE SUSTAINED BY THE VOICE OF THE CHURCH.

See last part of article 30.

Art. 32.

UNANIMOUSLY SUSTAINED IN THEIR OFFICE AS APPOINTED BY PRES. JOSEPH SMITH, SAYS ORSON HYDE.

"The church unanimously voted to sustain the Twelve in their office as appointed by President Joseph Smith and the church—since that action was taken Elder Rigdon has shown no more anxiety to return to Pittsburg. **The voice of the people was in favor of sustaining the Twelve to be their leaders." Star. 5-102, September 8, 1844.

Art. 33.

APOSTLE YOUNG SAID: "IF THERE IS NOT MORE THAN TEN MEN WHO HANG ON TO THE TRUTH AND TO JOSEPH AND THE TEMPLE, ETC., LET ME BE ONE OF THEM."

"Those who wish to tarry and build up the city and

build the Temple, and carry out the measures and revelations of our martyred prophet, we wish to know who they are. Now all those who decline going either way, but secretly slander the character of Joseph Smith and the Twelve, my fellowship will be withdrawn from them without further ceremony. If there are not more than ten men who hang on to the truth and to Joseph and the Temple, and are willing to do right in all things, let me be one of the number. If there should be but ten left, and their lives should be threatened with destruction by mobs, the Temple not be built, etc., because they are determined to do right, let me be one that is martyred for the truth. I have traveled these many years in the midst of poverty and tribulation and that too with blood in my shoes, and month after month, sustain and preach this gospel and build up this kingdom and God forbid that I should now turn round and seek to destroy that which I have been laboring to build up." Brigham Young, Star. 5, 100, 9-8-1844. Rigdon trial.

Art. 34.

APOSTLES WILL BE DAMNED IF THEY DO NOT ACT; ALSO THE PEOPLE IF THEY DO NOT HEED THE AUTHORITY OF THE TWELVE.

"Said I to him, Elder Rigdon, there never was a time when the people were more willing to hearken to counsel and be agreed than they are now. Said I, has not the Almighty God established authorities in this church by Joseph Smith, such as the quorum of the Twelve, the high council and other quorums, and have they not power to act; and will the people not be damned if they do not give heed to these authorities? He answered, yes; when, not twenty minutes before, he said there were no authorities in the Church!" Parley P. Pratt, 9-8-1844; Star 5-105. Rigdon Trial.

Art. 35.

APOSTLES DID NOT USURP AUTHORITY, BUT PER- FORMED THEIR DUTY AT RIGDON TRIAL, SAYS P. P. PRATT.

"The new revelation is to draw the people to Pittsburg, and scatter them abroad, and do anything and everything but that which the old revelation bid us do. Some of the brethren, Elders Young and Orson Pratt, and others, then said to him that the matter must be settled be-

fore he went away to Pittsburg, either one way or the other. We labored with him till near 12 o'clock, but the split seemed only to grow wider and wider. Says I, Elder Rigdon, if the God of heaven has sent me to tell what will be, you will never fulfill your revelation; I have no more confidence in your revelations than I have in Gladden Bishop's. Now brethren it was for this ordaining men to unheard of offices in an illegal manner, and the proceedings of their secret meetings, that the fellowship of the Twelve was withdrawn from Elder Rigdon. I was one of the committee who went to demand his license, and acted as spokesman. I made the demand in a respectful manner, taking care not to do anything intentionally to wound his feelings. When I demanded his license he refused to give it up, as has already been observed, and says he, I shall now take the liberty to publish to the world, all the secret works of this church, and stir up the world against you, and, says he, I know the result both on you and the church, and myself, this was a letting out a little more of his revelation. He then said, I have sat and laughed in my sleeve at the proceedings of the Twelve this evening, for they have been fulfilling in this last act the vision I had at Pittsburg. I knew you would withdraw fellowship from me; I knew you would oppose me, in all my movements. It was all shown to me in the vision before I left Pittsburg. "Thought I to myself, O consistency, where hast thou fled? Here are revelations manufactured as fast as they are needed to suit the circumstances. Last Sunday, Elder Rigdon said we were a blessed people. Now he says he has known ever since before he left Pittsburg, that this same blessed people would cut him off before he left them."

(P. 107). Only think of the idea, after blessing the congregation in the manner he did last Sabbath, in two days after he says this people have not been led by the Lord for a LONG TIME and I have known it. And why? Because we fulfilled his own revelation by cutting him off from the church, but if we had not cut him off, nor opposed him in his secret corner of treachery and apostacy, we should have been a very good people, and we would be all fellowship together." Star. 5, 106-7. 9-8-1844.

Art. 36.

APOSTLES BEING UNDERMINED BY SIDNEY RIGDON.

1. "Elder Rigdon is now going to work, to make a division, and yet he said on the stand, he did not want to make a division. When any man comes here with a rev-

elation purporting to be from God, we feel in duty bound to question its validity. This is a kind of furnace to prove all things, and Elder Rigdon don't like to come into the furnace.

2. "I will now give some testimony which has been handed to me concerning what Elder Rigdon has said. Those who have testified here are ready to testify to the same before the congregation if it is necessary. I shall omit names unless called upon, and then they shall be forthcoming. One of Mr. Rigdon's party said to this brother, You are a pretty strong Twelve man I believe, are you not? He answered: 'I am no party man, but I am desirous to obtain the truth.'

3. "Mr. Rigdon's friend then said, If you will not tell it to the Twelve, I will tell you our plans. He then communicated unto me their designs, the substance of which was as follows: That Elder Rigdon was going to feel the minds of the branches, and then of the people of Nauvoo, until he got strong enough to make a party, and if he found that he could raise influence to divide the people he would do so, and let the remainder follow the Twelve.

4. Elder Hyde continued and said: "This was said previous to his discourse at LaHarpe; then he comes here, and says I have no authority, I have no jurisdiction over this people whatever. We knew by the spirit that this was in Elder Rigdon's heart before, and we wanted to bring it out. This shows that the whole plan was matured at the time he said he did not want to divide the church—he had no jurisdiction, etc., and he let out the roots of it on Tuesday evening, when we conversed with him.

5. "When we demanded his license, he said: 'I did not receive it from you, neither shall I give it up to you.' He then threatened to turn traitor. His own language was, 'inasmuch as you have demanded my license, I shall feel it my duty to publish all your secret meetings, and all the history of the secret works of this church, in the public journals.' He intimated that it would bring a mob upon us, says he, I know what effect it will have; there is a rod and a scourge awaits this people. Says I, Elder Rigdon, if you want the honor of bringing distress upon this people, you may have it, you may have the honor of it here, and you may have the honor of it in eternity; and every effort you make to bring distress upon this people will recoil back upon your own head.

6. "I have been told since, he was angry and did

not mean to do as he said; but I would ask this congregation, can a man say what is not in his heart? * * Elder Young says he can prove that Elder Rigdon made use of the same expressions previous to our visiting him last Tuesday. I replied to him and said, We have counted the cost and it can't cost us more than our lives, and we have got them ready to pay.

7. ***"Now I don't know of any man in this church that has gone deeper into matters than he did in Far West in his oration on the 4th of July. He was the cause of our troubles in Missouri, and although Brother Joseph tried to restrain him, he would take his own course, and if he goes to exposing the secrets of this church, as he said, the world will throw him down and trample him under their feet." Orson Hyde, Star. 5, 104; 9-8-1844. Rigdon Trial.

Art. 37.

THE VOICE OF THE PEOPLE SUSTAINED THE TWELVE AS THEIR LEADERS.

See article 32, last part.

Art. 38.

APOSTLES NOW PRESIDE OVER THE WHOLE CHURCH.

"Apprehension have been entertained by some, that in consequence of the death of our beloved prophet, some vital portion of the priesthood on earth, that would nullify the remainder, was lost to the church. We can with the utmost confidence, assure the Saints it is not so. It is true he was the first president of the first quorum of the Church, and by the hands of cruel murderers he has passed into eternity, but he has not lost the priesthood conferred upon him, neither will he lose it while his counsellors, as far as we have been able to learn, have become counsellors to the quorums of the twelve apostles, who now preside over the church." Editor. Star. 5, p. 79-80. September, 1844.

Art. 39.

GOD WILL RAISE UP OTHERS TO COMFORT AND LEAD HIS PEOPLE.

"God has not left his church without witnesses; as in former days, so shall it be in the latter days. When one

falls, another will rise to occupy a similar station. Our Heavenly Father has always had a leader to his people, and always will have; and the gates of hell can never prevail against the chosen of heaven. The murder of Joseph will not stop the work; it will not stop the Temple; it will not stop the gathering. It will not stop the honest in heart from believing the truth and obeying it; but it is a proof of the revelations we have received from heaven through him. He has sealed his testimony with his blood. He was willing to die; and desired only to live for the sake of the brethren. Two better men than Joseph and Hyrum Smith never lived. Two better men, God never made. The memorial of their godly lives is embalmed—printed with indelible ink in the memory of every honest heart who knew their upright walk and conversation. But they are taken away by the hands of assassins, and of the foolish things of the earth. God will raise up others to comfort and lead his people, and not one item of his word can fail. **We alone, of the Quorum of the Twelve Apostles are here at this time to write to you; the remaining ten are in the eastern states preaching the gospel and and we expect them soon to return ***p. 79. Believe not every spirit, but try the spirits, believe not every report; for every false rumor that men and demons can invent, is set afloat to gull the world." Willard Richards, John Taylor. S Star, 5, 78-9, July 9th, 1844.

Art. 40.

BUT IS THE CHURCH ANNIHILATED BY A SINGLE BLOW?

"The deed is done! the prophet of the Most High God, together with his brother, are murdered—the spirit of revenge has drank their blood, and they sleep the martyr's sleep. But is the church annihilated by the blow? Answer it ye Saints in distant lands—answer ye who have been privileged to learn wisdom from the lips of your martyred brethren, ye who have been permitted to gaze upon the blood-stained forms—Live ye still in hope? We think we hear a universal shout reverberating from east to west—a cry of energy that is promoted by the spirit of the Lord, that knows no fear, nor comprehends despair—Jehovah lives! He is our hope, the rock on which we stand." Star, 5, p. 63. Editor. September issue, 1844.

Art. 41.

THE TWELVE APOSTLES TAKE CHARGE.

"Be peaceable, quiet citizens, doing the works of right-

conscious, and as soon as the Twelve, and other authorities can assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fulness of times, will be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy prophets, from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end, while apostates, consenting to the shedding of innocent blood have no forgiveness in this world, nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God." W. W. Phelps, W. Richards, John Taylor. July 1, 1844. Nauvoo. Star. 5, p. 58.

Art. 42.

THE MORMONS SUBMIT TO THE LOSS OF THEIR LEADERS IN SILENCE.

"With regard to the Mormons, a correspondent of the New York Express, writing from Nauvoo, June 30, says: 'The Mormons greatly to their credit, submit to the loss of their leaders in silence. Not the slightest disturbance has occurred. The prophet and his brother were buried yesterday without parade and in secrecy.'" Extract from Liverpool Albion, August 5, 1844.

Art. 43.

THERE MAY BE AN ELISHA THAT HAS CAUGHT THE MANTLE OF ELIJAH.

"Our principles still live, though our prophet is dead. But Jesus Christ still lives, and let all the Saints be humble and faithful, and let the elders stand firm at the post of duty, and cry aloud and spare not, and ere long some of us will come to your help. Let everything go on just as if the prophet were alive. There may be an Elisha that has caught the mantle of Elijah. The stars that shone most brilliantly in our western constellation have set in blood, but will rise in glory by and by." Orson Hyde. July 10th, 1844. New York. Star 5, of August, 1844. Supplement p. 14.

Art. 44.

DO NOT RECOGNIZE AUTHORITY OF RIGDON.

To all the Saints and honorable men of the earth, to whom the Lord has given liberally of this world's goods:

Greeting. (At the close of the address from the Presidents, is the following):

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH.

HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter-day Saints. (Sidney Rigdon is not recognized as one with them in the Presidency). Star. 5, No. 1, p. 7. June, 1844.

Art. 45.

H. H. DEAM'S REVELATION, MARCH 20, 1853. (A. Re.-)

1. "Immediately after our meeting we discovered that the Prince of Darkness was fully bent on preventing us from receiving the promised communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the Church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching.

2. "Before the evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed, viz.: How to organize the Church. We then presented the following question: Will the Lord please to tell us how to organize, that what we do may be done acceptable unto Him, and who among us will He acknowledge as the representative of the legal heir to the Presidency of the Church? There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed.

3. "After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in and took a seat among us. Shortly after this a brother (it was H. H. Deam, a High Priest, ordained in the days of the first Joseph), came to me and asked if I had received any answer to our question. I said: 'No.' He said: 'I have.' At my request he sat down and wrote it. It read as follows:

4. "'Verily, thus saith the Lord, as I said unto my

servant Moses—See thou do all things according to the pattern—so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my church; therefore, let the greatest among you preside at your conference.’

5. “‘Let three men be appointed by the conference to select seven men from among you, who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at present.

6. “‘Let the president of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative.

7. “‘Let them select twelve men from among you, and ordain them to compose my High Council. Behold, ye understand the order of the Bishopric, the Seventies, the Elders, the Priests, Teachers and Deacons. Therefore, organize according to the pattern, behold, I will be with you unto the end, even so. Amen.’”

8. “‘Not thinking it advisable to bring this revelation before the Church, in consequence of the presence of the person from Salt Lake, Elder Gurley folded it up and put it into his pocket, resolving that “if the revelation was ever brought to the knowledge of the Church, it should be done by the power of God, and not of man.’” This was on the 20th of March, 1853. Tull. 596-7.

Art. 46.

THE CHURCH WAS TO BE IN THE ROCKY MOUNTAINS, SAYS REORGANITE HISTORY, BY TULLIDGE.

“But as the following verbatim collation made by the Church authorities of Utah is the only circumstantial narrative extant, the author of necessity must give it with the above explanation and correction:”

“‘June 23, 1844. About 9 p. m. Hyrum came out of the mansion and gave his hand to Reynolds Cahoon, at the same time saying: ‘A company of men are seeking to kill my brother, Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye, Brother Cahoon, we shall see you again.’” “In a few moments afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after Brother Hyrum without uttering a word.” Tull, 510. See 67-35. Joseph sent for.

Art. 47.

**JOSEPH SMITH PROPHESED THE SAINTS WOULD BE
DRIVEN TO THE ROCKY MOUNTAINS AND
THERE BECOME A MIGHTY PEOPLE.**

"Just at this time also occurred Joseph's first marked prophecy, on record, concerning the removal of the Saints to the Rocky Mountains. Says the record: "'Saturday, 6th instant, 1842. ** I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains.'" "The Exodus is a great historic fact. It would be violence to history to expunge this record. The Twelve however, may have shaped the record thus to fit their own events. It is not even affirmed that Joseph gave such a revelation to the Church; but the historical landmark, pointing to the Rocky Mountains, is this prophecy to his Masonic brethren, on the 6th of August, 1842,—just about five years before the feet of the pioneers emerged from the last mountain gorge into the beautiful valley of the Great Salt Lake." Tull. 398.

Art. 48.

**BRO. DEAM AND THE REORGANITES DO NOT DIS-
PUTE THE FACT THAT THE CHURCH WAS
FLOURISHING ON THE TOPS OF THE
MOUNTAINS.**

1. "All America was now declared to be Zion. Jackson county was still the center of promise; Nauvoo still the beloved city; but Zion was to lengthen her chords, and Stakes were to be established in every State and Territory. ****Hence Texas, California and Oregon were brought into the design, and became the subjects of current talk. Tull. 470.

2. And on p. 782. "In 1864 WE numbered seventy-five and were exerting an excellent influence upon the neighborhood." Jos. Smith.

3. "The first meeting room occupied by the Saints of the Reorganized Church in Nauvoo, was a small one in the rented premises of Benjamin Austin, who was among the first to move into the city from abroad. Here, for

nearly a year and a half, we kept up our Sunday worship, afterwards in the premises once owned by Elder Wm. Marks, corner of Water and Granger streets; then as our congregation grew, by the moving in of the brethren, Thaddeus Cutler, Henry Cuerden, Thomas Revell, Wm. Redfield and others, together with local baptisms, until we had to find LARGER quarters. We then fitted up the large room in the brick store, built and occupied by my father as a store and office. In 1864 we numbered seventy-five." (Where were the 15,000 Saints that once lived in Nauvoo?) Tull. 782.

Art. 49.

BRO. DEAM DOUBTS THE DIVINITY OF HIS OWN REVELATION.

April 6, 1853.

1. "The Spirit seemed to rest upon all in the house. Three were in vision. The Spirit testified through others at the same time that the Recording Angel was present. And, as we afterwards learned, two of the three who were in vision saw the Roll, while the third saw the Angel and the Roll.

2. "Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, 'Brethren, some kind of a Spirit tells me that I have the commandment written that we need.' He then said: 'I will read it, and I wish the Church to pray, that we may know whether it is from God or not.' He then took out and read the revelation which was given on the 20th of March, remarking that he was not positive that the Senior should preside." Tull 599. April 6, 1853. (See what it says about Senior presiding article 45.)

Art. 50.

REASON FOR DOUBT—HIS BRETHREN HAD NOT AGREED ON POINTS IN THE REVELATION A FEW NIGHTS BEFORE, AND HE WAS AFRAID THEY WOULD REJECT THE ENTIRE REVELATION.

1. "On the 6th of April, nearly the whole church assembled in conference at the Yellowstone Branch. On the 5th of April, the Elders called a prayer meeting to enquire of the Lord concerning organization, but not getting the

divine answer, they continued the enquiry on the 6th, when they were instructed to organize "by what was written." This they supposed referred to "the books."

2. "The next step was to organize the Conference, when the question arose, "Whose priesthood is the highest?" The subject was discussed, and "what was strange to all, a good deal of ill-feeling was manifested." Read the graphic description of that dark hour from Father Gurley's child-like pen:

3. "I have often thought of it! It seemed as though each one thought that the salvation of the Church depended upon the decision being made according to his respective views. So we argued—so we debated till the close of the second day, when we began to think the work was lost. ***

4 "I considered all was lost! lost! lost! We could not organize. O, the bitterness of that moment! We could not 'see eye to eye.' God had commanded us to do what we absolutely could not do. *** Men who hitherto had been united—had seen 'eye to eye'—had labored together as one man for the cause of truth, were now opposed to each other; and after a discussion or two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separated.

5. "The Spirit the night before had told a few in prayer meeting, that tomorrow 'they shall see eye to eye.' But the day closed, and we were farther apart than on the former evening." Tull. 597-8.

Art. 51.

THE SPIRIT LIED TO THEM, SO SAYS THEIR HISTORY.

See article 50-5. Tull. 598.

Art. 52.

THE SPIRIT EXPLAINS WHY IT LIED—THEY WOULD HAVE ALL APOSTATIZED HAD IT TOLD THE TRUTH. TULL. 599.

1. "In reply to the enquiry as to whether the revelation was of God the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his Elders, to show them that they had not sufficient wisdom in and of themselves to organize. He said: 'If I had shown you at first, all would have apostatized; as it is many of you will apostatize,

but some will remain and they shall be a means in my hands of bringing back others.' We were then commanded to organize according to the revelation given on the 20th of March with the assurance that the Lord would be with us to the end. ** 600, p. 'I believe everyone was satisfied that the revelation was from God.'" "The next evening after the close of this conference we had a joyful time. The Lord told us the acts of this conference was recorded in heaven, etc."

2. "There are many false spirits gone forth to Deceive." D. C. 50-2, 4.

Art. 53.

1. Bro. Deam will remember his friend, Jason W. Briggs claimed to receive a Revelation November 18, 1851, but later in speaking of it said: "I wouldn't like to call it a revelation now, but we learn by experience." Art. 53-8. Tull. 578.

BRIGGS' REVELATION:

2. "Jason W. Briggs upon returning to his home, perplexed with this intermingling of truth and falsehood, of right and wrong, light and darkness, sought unto God for its solution, in fervent and continued prayer. And while pondering in my heart the situation of the Church, on the 8th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me:

3. "'Verily, verily, saith the Lord, even Jesus Christ, unto his servant, Jason W. Briggs, concerning the Church: Behold, I have not cast off my people; neither have I changed in regard to Zion. Yes, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant, Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve?"

4. "'Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures.
* * *

5. "'Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as re-

vealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my Spirit; and in my own due time will call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the High Priesthood of my Church and then shall the quorums assemble and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant, Joseph Smith;—after many days shall all these things be accomplished, saith the Spirit.'

6. "Behold, that which ye have received as my celestial law is not of me, but is the doctrine of Balaam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you.'

7. "'And the Spirit said unto me, Write, write, write, write, the revelation and send it unto the Saints of Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law; and whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so. Amen.'" Tull. 578.

8. After Jason W. Briggs apostatized from the Reorganite Church, he has this to say about his revelation and the reasons for leaving the church:

JASON W. BRIGGS INTERVIEWED BY APOSTLE MATTHIAS F. COWLEY.

"In the presence of Francis M. Lyman and John W. Taylor, I reminded Jason W. Briggs of the statement in the 'Saints Herald,' to the effect that he, on November 18, 1851, received a revelation pointing out Joseph the Son of the Prophet as the legal successor of his father. I then asked Mr. Briggs if he would still claim that to be a revelation from God." He answered with a peculiar smile: "'You know we learn by experience. I would not like to claim it to be a revelation now, but it is just as good as any revelation that was given to Moses or Joseph Smith.'"

Signed:

F. M. COWLEY.

9. In the presence of Elder John W. Orrick, James Christiansen, Louis A. Kelsch and J. L. Hatch, Apostle Cowley dictated the above to me this 18th day of September, 1899. P. J. SANDERS, Murray, Utah.

BRIGGS' REASONS FOR LEAVING THE CHURCH. .

Mr. Briggs, as well as the family of Mr. Gurley, leave the church of the Reorganites, the church they had founded, and give their REASONS:

Saints Herald, Vol. 33, pp. 248-9. March 28, 1886, date of communication.

10. "He could not believe in the literal gathering of the Church into Jackson and the adjoining counties in the state of Missouri—(or any one or more places) known as a local Zion."

11. "Temple building and ceremonial endowments therein.

12. "Baptism for the dead.

13. "Tithing as a law applicable to the Church.

14. "The law of consecration by which individuals are made legal heirs to the Kingdom of Zion.

15. "A sole mouthpiece of God to the Church.

16. "The plenary inspiration of and consequent absolute authority of what are called the sacred books.

17. "The doctrine of "cursing" our enemies, and of avenging God upon them to the third and fourth generations.

18. "To the foregoing may be added the revelation of January 19, 1841; sec. 107, D. C. (124, Utah Edition), which enjoins upon the Church the building of a house, called the "Lord's Boarding House," for Joseph Smith and posterity to dwell in from generation to generation, as also the promise contained therein, viz.: "And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindreds of the earth be blessed."

19. "This coupled with the provisions in section 43, that *none else should or could receive revelation for the Church and the provision of section 19, that the Church shall receive Joseph's words and commands the same as if from God's own mouth—establish in our judgment a lineal descent of authority, equivalent to an imperial dynasty, which is foreign to the spirit and genius of the Gospel of Christ." Sts. Herald, Vol. 33, 248-9. 1886.

The above is also found in Origin of the Reorganized Church by Jos. F. Smith, Jr., p. 18.

Art. 54.

**EVERY SPIRIT IS NOT OF GOD. HISTORICAL RECORD,
P. 470. WORDS OF JOSEPH SMITH THE
PROPHET.**

1. "Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch.

2. "We know assuredly that Deam's Revelation is not from God." D. C. 28-1, 7.

To the law and the Testimony against Bro. Deam; Your Rev. sets at Defiance the law of God. D. C. 35-17, 19.

Bro. Deam did not hearken to the servants of God, appointed over him, hence he has been removed out of his place. D. C. 93, and is without authority. D. C. 124-45.

Br. Deam is under Condemnation according to the law. D. C. 82-3, 5.

Art. 55.

**BRO. DEAM IS A DESIGNING LEADER WHO FORSOOK
THE CHURCH IN THE MIDST OF ITS GREATEST
TRIAL—THE EXODUS.****GEN. THOS. L. KANE, SEC. EDITION OF "LECTURE ON
THE MORMONS." P. 86.**

1. "No alternative remained for the steadfast in the faith, but the flight out of Egypt into the wilderness, when all their Fair Weather Friends forsook them. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old stock are the masses. Their guides are tried and trusty men. They are the men I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; the chief of them all, a masterly guide, driving his own ox team and carrying his sick child in his arms." (Brigham Young was the man!).

2. Bro. Deam has departed from the Faith, giving heed to Seducing Spirits and Doctrine of Devils, etc, 1st Tim. 4-5.

Art. 56.

BRO. DEAM IS AN APOSTATE, DIVESTED OF ALL AUTHORITY, SAVE THAT HE RECEIVED FROM THE FACTION WITH WHICH HE UNITES.

True Saints Herald, Vol. 4, p. 158. (No. 10).

"Glanders Grove, Shelby Co., Iowa. Oct. 25, 1863.

1. "Whenever individuals claiming authority under the Church as organized by the First Joseph, becomes members of any Faction, they immediately become divested of all authority except that received from the faction." J. T. McIntosh. (He was President of Conference).

2. According to the Law and the Testimony, and to be obedient to the Commands of God, it is our duty to Reject Deam's Purported Revelation as an Imposition in the Name of Some other God than that of the Father of the Faithful. D. C. 43-3, 6; 28-2; 50-2, 9.

Art. 57.

Apostles of the Reorganite Church Called through Deam's Revelation. 45-5.

Art. 58.

After a half-drunk Brighamite came into the prayer meeting, H. H. Deam received his revelation, but decided not to bring it forth before the Church in his presence. If it is ever brought to the knowledge of the Church, it should be done by the power of God and not of man, said Gurley, who wrote it for Deam. 45-3 to 8.

Art. 59.

1. After seventeen days of serious reflection, H. H. Deam, at the close of a two days' debate, becomes bold enough to present his views to the Elders as a revelation from God. The revelation was brought before the Church by the power of man while the Prince of Darkness reigned Triumphant. See Art. 50.

2. Art. 50 is now continued:

And we were farther apart than on the former evening. O, the bitterness of that moment; never, never can I forget it. Although, since that time, darkness like Egyptian night, has at times seemed to shut out all light, and excluded all hope, yet the recollection of that event has enabled me to rest satisfied that he who delivered us then still holds the reins in his own hands, and will bring his

work to a glorious consummation, in his own way and in his own time.

3. The conference adjourned for prayer meeting in the evening. We accordingly came together at early candle light, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the Prince of Darkness triumphed. After a little, one of the brethren arose and rebuked the devil. Shortly after, some sprang to their feet, saying:

“ANGELS! ANGELS, BRETHREN, ARE NEAR US!”

4. In a moment our darkness was turned to light. The transition was instantaneous.

According to what appears p. 599, of Tull. History, there was considerable of importance transpired BEFORE this Transition from DARKNESS to LIGHT. It was WHEN the “PRINCE OF DARKNESS” triumphed and at the CLOSE of a TWO DAYS’ WRANGLE OVER WHO is GOING to BE AT THE HEAD OF THIS ORGANIZATION and PRESIDE—“T”was During THIS Debate that a good deal of ill-feeling was MANIFESTED, much to their surprise, THAT H. H. DEAM BY THE POWER MANIFEST AT THESE MEETINGS WITH HIS OWN POWER BROUGHT FORTH THE REVELATION WHICH MR. GURLEY HAD EVIDENTLY RETURNED TO HIM.”

Art. 60.

**THE LAW AND THE TESTIMONY AND BRO. DEAM’S
ACTS MIGHT BE SUMMED UP FROM WHAT
IS ALREADY GIVEN AS FOLLOWS:**

D. C. 42-3, 6; 28-2; 50-2, 9; 124-45. Art. 45, 49, 50, 51, 52, 55, 56.

Art. 61-A.

**CONSOLATION. BRO. DEAM—NOT ALONE IN BEING
OUT OF HARMONY WITH THE LAW—NOT ALONE
RESPONSIBLE FOR THE ESTABLISHMENT
OF A NEW CHURCH, BY THE CALLING OF
SEVEN APOSTLES, INSTEAD OF
TWELVE!**

Not alone in Receiving Revelations for the Church! ! !

Jason W. Briggs Receives a Revelation. See Art. 53.
“But I was just ‘Pretending,’ says Jason. Art. 53-8.

We have received evidence of the divinity of your revelation Jason. 61-4, 5.

This "Fake Revelation" was received as from the Lord's Own Mouth by Elder Deam, Powell, Gurley, with a whole Branch of the Strangite Church, Samuel Blair, Brother Ethan Griffith, and ALL the Saints at Wingville, Potosi, British Hollow, and There Was GREAT REJOICING to THINK WHAT GOD had BEEN REVEALING THROUGH JASON W. BRIGGS!!! THAT He was about to call upon the Seed of Joseph." Art. 61-7.

A Pamphlet was Written and Sent to the Saints, ENTITLED, "A Word of Consolation to the Scattered Saints." 61-8.

All Felt and ALL KNEW What We Were ABOUT to Do was Approbated of God. Hence ALL WERE DECEIVED By BRIGGS' Pretended REVELATION. 61-1-2.

Father Gurley, the Next Standard Bearer—"God tells Him to Rise Up and Cast Off All That Claim to be Prophets!!

Briggs' Revelation was Manufactured Nov. 18th, 1851. Jason has a poor show if Gurley's Revelation is O. K. 61-15.

Father Gurley, a few weeks later has Another Revelation much the same as Already received—"Rise up, Cast Off All that claim to be Prophets. 61-16.

Father Gurley DIDN'T KNOW WHO the PROPHET WAS the LORD WOULD RAISE UP—But as SOON as He RECEIVED Jason's Revelation, He Obtained ONE ALONG the same LINE. 'The Successor is the son of Joseph the Prophet. 61-27.

This was TEN or FIFTEEN days after he knew what Jason had received from the LORD. 61-25. These New Revelations MADE IT NECESSARY FOR THEM TO CHANGE THEIR ORGANIZATION AND POSITION IN RELATION TO THE PRESIDENCY OF THE PRIESTHOOD. 61-1. If these Revelations had been of the Lord, there would have been no need of CHANGE of Position and ORGANIZATION!!

The WHOLE CHURCH ASSEMBLED received a Revelation Jan. 9th, 1853. 61-32. In answer to the Prayers of the Whole Church. It was vs. Polygamy.

The SPIRIT INTIMATED to US TO ORGANIZE. 61-35.

We (the church) received another Revelation Stating THOSE whom Wm. Smith had ordained apostles were not recognized of God!! 61-37.

Yet William Smith was acknowledged as President Pro Tem as Nautral Guardian of the seed of Joseph during the intermin, 61-44 (577) and (590) it says: "Hence the only legitimate Presidency in the Church, since the

death of Joseph, have been representatives of the rightful heir, or true successor." 61-40. But STILL, according to their purported REVELATIONS (595, "Were those ordained apostles by William Smith recognized by God?" "Some little time elapsed, and We were then told that those ordinations were not acceptable—were not of God;" Hence the legal representative's acts were not valid! 61-37.

Now Comes Bro. Deam's Revelation. 45.

Next is a Revelation to the Church Assembled (597), 4, 6, 1853, to organize according to what was written. The SPIRIT also told them tomorrow they would see EYE to EYE, but when the day closed they were farther apart than on the former evening. 50-5.

The Church in the evening of 4, 6, 1853, has a revelation: Visions-Angels—Angel with a Roll. The Spirit Testifying through Gurley. Just before this happened Bro. Deam rose, Read a Revelation he received 17 days previous. 49.

The Revelation was read—They prayed to know if it was of God. And the Lord gave some of them an ANSWER that it was! Also commanded them to organize according to the Revelation. 52.

Conference adjourned to meet at Zarahemla, Wisconsin, Oct. 6th, 1853. The next evening after the close of this conference we had a joyful time. "The Lord told us the ACTS of this Conference was recorded in heaven, and then gave instructions to the SEVEN apostles as follows: "I give unto you the care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment."

(I should think the Lord would record their ACTS in heaven! P. J. S.)

It is needless to say in the midst of all this there was confusion, that there was bitter feeling; that all seemed lost! lost! lost!; that to obey the SPIRITS they could not! Impossible! Simply impossible! That if they organized with TWO HIGH Priests and a Senior Pres. of 70, they would accomplish Nothing, just nothing; that there was only one man that 'I could call my brother;' that they testified the church was rejected by God; that in another breath it only partially fell; and then the mighty Fake Revelation of Briggs: "Lo, it didn't fall at all;" that men prayed that God would take them from this earth, so dark and distressing; that this was a time when the Prince of Darkness reigned Triumphant!!!! That the Spirits working upon them told them they would be able to see, eye to eye, but did not; that their God told them Young Joseph was to be the one Mighty and Strong,

but the entire Reorganite Church as a body denounce God's word to Jason as BLASPHEMOUS!!

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**WE HAVE RECEIVED EVIDENCE OF THE DIVINITY
OF YOUR REVELATION, JASON. 61-4.**

1. "It was now necessary that we should change our organization and position in relation to the Presidency of the Priesthood. The Branch had been organized under Strang. The Lord had taught us that this was wrong; so we appointed a day for the purpose of acknowledging the legal heir.

2. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and, when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do was approbated of God.

3. After singing, I stated to the Church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as a prophet, seer, and revelator to the Church, and acknowledge the seed of Joseph Smith in his stead, to come forth in the due time of the Lord, to manifest it by rising up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the Spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work were then declared.

4. In the fullness of joy Elder Gurley wrote to Elder Jason W. Briggs, saying: "We have received evidence of your revelation" and proposed the calling of a conference to meet on the 1st of June, 1852.

5. After some correspondence with the branches, it was settled that a conference should be held at the Newark Branch, in the town of Beloit, Wisconsin. At the appointed time a goodly number of the Saints united in this movement gathered, giving proof of the conviction that the hand of the Lord was upon them to accomplish his own work. Tull. 584-5. Reading Con't. 70-1.

**JASON'S FAKE REVELATION RECEIVED AS FROM
GOD. | TULL. 579.**

6. At the close of Jason W. Briggs' Revelation we find the following: "Obedient to the command of the

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Spirit Elder Jason Briggs sent the revelation to the remnant of the Church by the hands of Elder David Powell, who first sought the co-labor of Elder Deam, a High Priest of Joseph's time, and together these sought Elder Zenas H. Gurley. Brother Powell in reporting his mission to Elder Jason W. Briggs stated that Elder Deam 'fell in' with the revelation; whereupon these two brethren counseled together concerning 'the best way to save Brother Gurley and the branch he presided over from the evils of Strangism.' Knowing his great influence in the branch, they labored with him privately, but Elder Gurley saw not at first that it was in very deed the spirit of the Lord that was lifting up the standard and foretelling the coming of 'Young Joseph' to lead Israel in his father's stead. At length, however, the Spirit prevailed and Elder Gurley promised that 'he would get his Book of Doctrine and Covenants and go to preaching lineal priesthood.' The narrative of Elder Powell continues:

7. "I left him and went to Wingville, where I found Brother John Cunningham; thence to Potosi and British Hollow, in Grant county, Wisconsin, where I found Brother Samuel Blair, and Brother Ethan Griffith. The result was, they all came into the Church; and I returned to Yellowstone about the 1st of June. Brother Gurley had turned the whole branch; he did not lose a member, and there was great rejoicing in the branch, to think that God was about to call upon one of the seed of Joseph."

A PHAMPLET WAS WRITEN ENTITLED: "A WORD OF CONSOLATION TO THE SCATTERED SAINTS." TULL. 586-7.

CONSOLATION.

8. "After which in pursuance to the eighth resolution, it was motioned, seconded and carried unanimously that a committee of three be appointed to write a pamphlet, (based upon the foregoing resolutions), entitled, 'A Word of Consolation to the Scattered Saints.'" Briggs, Gurley and John Harrington were appointed that committee.

IT WAS OF GOD?

9. All Felt and Knew They Were Directed by God (Deceived Again). Tull. 584. See Art. 61-2.

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NOT OF GOD.

10. Father Gurley in Conflict with Jason W. Briggs—God tells him to rise up and cast off all those who claim to be prophets. Fall of 1851. Tull. 580-1.

FATHER GURLEY.

FATHER GURLEY IS NEXT IN ORDER BEARING THE STANDARD.

"Father Gurley is next in order bearing the standard. In 1850 he had raised up a church called the Yellowstone Branch. He says: 'I moved my family into this section, and continued my labors with the Church, teaching them the principles of the gospel as revealed from heaven to us through Joseph the Seer. During this time several strange things came to my knowledge, that fully satisfied me that unless good and evil, bitter and sweet could proceed from the same fountain, neither J. J. Strang, Brigham Young, William Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God.

11. The enquiry arose in my mind, What shall we do? Here are a few honest Saints who have obeyed the gospel, and who are looking to me for instruction. What can I say? What can I teach them?

12. "Thus I meditated for months. God, and God only, knows what the anguish of my mind was. But I resolved that I would preach the word; and, thank God, preaching brought me out all right.

13. "It was after preaching on Sunday evening, in the fall of 1851, while sitting in my chair at Brother Wildermuth's house, my mind was drawn to Isaiah 2-2, 3. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in all its majesty and glory. It appeared that I could see all nations in motion and coming to the "Mountain of the Lord's house."

14. "Then Strang's Beaver Island operation appeared before me. It looked mean and contemptible beyond description. A voice—the Spirit of God—then said to me (alluding to Strang's work), "Can this ever effect this great work?" I answered, "No, Lord." I felt ashamed to think that I had ever thought so.

15. "The voice then said: 'Rise up, cast off all that claim to be prophets, and go forth and preach the gospel,

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and say that God will raise up a prophet to complete his work." I answered, "Yea, Lord."

*****A paragraph is now omitted, followed by No. 16.

16. "A few weeks afterwards, while reading a paragraph in the Book of Doctrine and Covenants, which says, 'If thine eye be single, thy whole body shall be full of light;' the Spirit said to me again, 'Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.' I answered, 'I will do it, God being my helper.'"

17. "From that time I began to look about in earnest for a starting point. I examined the book carefully, and saw at once that the teachings of the day were contrary to the law, and resolved that though I had but one talent, yet in the name of Israel's God I would go forward and leave the result with him."

18. "At this time I was laboring with Brother Reuben Newkirk, a young and worthy brother. I explained my views to him, and he endorsed them at once. The Spirit of God was with us, and day after day was spent holding council about the matter, until one day, being at work together in a lone place, we joined hands, and in a most solemn manner entered into a covenant, calling God to witness, that we would from that hour renounce all that claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants and the Holy Spirit for our guide."

19. "This was a new era in my existence. In Joseph's time I had stood with thousands of the servants of God, and counted it an honor to call them brethren; but, alas, how changed the scene! One, only one remained of my associates that I could call brother. At times how dark, how dark was the future."

20. "O, Brother Sheen, could I at that time have been permitted to realize what I have enjoyed with you and other dear Saints within a few weeks past, how gladly would I have stemmed the torrent, and said with the Apostle, 'I count all things but lost for the excellency of the knowledge of Christ Jesus our Lord.' Then we were alone, our brethren around us having been taught that Strang was Joseph's successor, could only look upon us as apostates when they became acquainted with our position. We seemed to be hedged in."

21. "Darkness was all around us on every side. Light was only above us. Well, thank God we proved him to be a present helper."

22. "A few days after we had entered into this covenant, while Brother Newkirk was in secret prayer,

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the Holy Spirit rested upon him. He arose and spoke in tongues, and started homewards, speaking in tongues and praising God. His wife heard him and met him and shortly after she received the same gift and blessing. These gifts were the first fruits of the Reformation, (In this branch of the Church). Tull. 582.

23. "About this time David Powell came from Beloit, bringing with him a revelation which had been given to Jason W. Briggs, sometime in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word to fill his father's place. He was commanded to write it and send it to all the churches. There were some ideas in the revelation that I could not receive.

24. "I was entirely unacquainted with the order of the priesthood as it really is, nevertheless I knew that God would raise up a prophet, but who he was, or where he would come from, I did not know."

25. "About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Bro. Newkirk's, singing and speaking in tongues.

26. "For a moment I was overpowered with joy. I exclaimed, 'Is it possible that God has remembered my family?' Immediately I went up and when I was within one or two steps of the house, I paused. I listened, and O, the thrill that went through my soul! I knew that it was of God. My child, my dear child, was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit.

27. "Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared. 'The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God.'"

28. "It is proper here to state that the main body of the Church lived from four to eight miles from us, and having learned that we had left Strang, they (Tull. 583), regarded us as apostates. (Tull. 584).

29. "However, it was not long after that the gifts were manifested; and, when they came to know that these blessings were indeed with us, they admitted that they were of God, and gradually, one after another, united with

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us, until the whole branch were made to know the truth of our position, and rejoiced with unspeakable joy. Although this branch had been organized more than a year, and striving to live right before God, yet no visible gifts had been manifested among us." Tullidge, p. 584-5.

30. THE WHOLE CHURCH ASSEMBLED, RECEIVED A REVELATION ABOUT POLYGAMY:

Tull. 593-4. "During the interval to January, 1853, the Elders were zealous in the ministry. In the meantime the subject of polygamy had become a prevailing topic. The revelation of polygamy had been exhumed by Brigham Young in Salt Lake City, and republished by Orson Pratt in Washington. Pratt's Polygamic "Seer" was received; whereupon the Spirit signified to the Church that the Saints should meet in fasting and prayer to receive instruction upon this most vital matter. Elder Gurley shall describe the occasion:

31. "Before opening the meeting we made the Church acquainted with our design, and while singing the opening hymn, the Holy Ghost was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such as seldom witnessed by mortals on earth. I have been a member of the Church some twenty-three years, and in the course of my ministry have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, 'Angels now are hovering o'er us.' This was on the eve of the 9th of January, 1853, ever memorable with the Saints of God. About half an hour afterwards we received through the (Tull. 594), Spirit the following, as nearly as we could write it:

32. "Polygamy is an abomination in the sight of the Lord God; it is not of me; I abhor it. I abhor it, as also the doctrine of the Nicolaitans, and the men who practice it. I judge them not; I judge not those who practice it. Their works shall judge them at the last day. Be ye strong, for ye shall contend against this doctrine. Many will be led into it honestly, for the devil will seek to establish it and roll it forth to deceive. They seek to build up their own kingdoms to suit their own pleasure, but I countenance it not, saith God. I have given my law; I shrink not from my word. My law is given in the Book of Doctrine and Covenants; but they have disregarded my law, and trampled upon it, and counted it a light thing,

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and obeyed it not; but my word is the same yesterday as today and forever.

33. "As you have desired to know of me concerning the pamphlet, it is written in part, but not in 'sufficient' plainness; it requires three more pages to be written, for it shall go forth in great plainness, combatting this doctrine; and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord.'" Date of Rev., 1, 9, 1853—(evening.).

34. "This testimony was given in the name and by the authority of the Holy Spirit, and written at the time, in answer to the prayers with fastings, of the whole Church assembled. In obedience to the above instruction an article was written against Polygamy by J. W. Briggs, as chairman of the committee." Tull. 593-4. 1-9-1853.

35. The Narrative is continued thus by Elder Gurley: "Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was a strange teaching to me. I replied, 'It is impossible for us to reorganize further than we have. I knew that we could not create a priesthood.

36. "I conversed with several brethren upon the subject, and we set it down as a mistake. It was now March. Our April Conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the Fall Conference, and as we all felt satisfied with the answer to our enquiry concerning polygamy, we thought the most proper course for us was to make this also a subject of prayer. (Tull. 595).

37. "Accordingly we presented a question something like this: 'Were those ordained apostles by William Smith recognized by God?'

"The manifestation of the Spirit was fully equal to that on former occasions; and perhaps it is well to say that this was the first time that the angels of God were seen present in our meetings. I did not see them; but before they were seen, the Spirit declared through me that they were near, and immediately after, several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

38. "Some little time elapsed—nearly an hour, I judge—before we received an answer to our enquiry. We were then told that those ordinations were not acceptable—were not of God; and near the close of the communication we were told expressly to organize ourselves. 'For

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ere long, saith the Lord, I will require the Prophet at your hand.' Such was the manifestation of the power of God, that not a doubt was left in our minds concerning the source from which the commandment came.

39. "We all knew it was from God but how to organize was the question. We had two High Priests, and one senior President of the Seventies, but how could these men organize the Church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly, under the present circumstances, it might be right for High Priests, and for the Senior President of Seventies to ordain Seventies; but when done, what would it accomplish?—nothing, just nothing. We were in trouble—deep trouble! To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.' (Tull. 595.)

40. "We sought the Lord, and in answer were told to appoint a day and come together with fasting and prayer, and the Lord would show us how to organize. We therefore appointed a day, dismissed the meeting, and went home rejoicing." Tull. 596. (This "reading" is continued in article 45, showing events of the evening meeting).

WM. SMITH'S CLAIMS.

We now turn to Tull. 576-7 to show Wm. Smith organized a church and was recognized as natural guardian of the seed of Joseph and then turn to 590 to show that "the only legitimate Presidency in the Church since the death of Joseph, have been representatives of the rightful heir, or true successor," thence to their Revelation showing Wm. Smith's ordaining apostles, were not sanctioned of God; (595); thence to 591 where they claim the Twelve by some sophistry of order usurped the Presidency; thence to 575, showing "a stupendous burden rested upon the Twelve;" thence to their revelation 600 to their chosen SEVEN of the apostles, "I give you care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment." (Consistency is a jewel, but it is not found in Reorganite History! P. J. S.)

JASON W. BRIGGS.

41. "The lifting up of this standard by the Spirit of the Lord in the last days to restore the Church from its partial fall, gives the historic subject of the Reorganiza-

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tion under 'Young Joseph.' It is properly opened by Jason W. Briggs, first standard-bearer of Israel's return. In his historical sketch he says:

42. "In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope—a manifestation of the Spirit that all was not lost, but that truth should yet prevail. Many ran too and fro in the character of prophets, leaders and shepherds. Among these appeared William Smith, who, in the Spring of 1850 called a conference at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to arise out of the posterity of the original President of the Church.

43. "This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the Saints; but, when their attention was thus called to it, many at once received it as the solution of the question of Presidency.

44. "William Smith taught also in connection with this, that it is his right, as the only surviving brother of the former President, and uncle and natural guardian of the seed of Joseph, to stand, during the interim (577) as President pro tem. And in this there seemed a general acquiescence on the part of the Saints among whom he labored, and he was so acknowledged, and began to organize, choosing Lyman Wight and Aaron Hook as Counselors pro tem, to the President pro tem, and Joseph Wood as Counselor and Spokesman. Many branches, and nearly all the Saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

45. "During the Spring and Summer of 1851, Palestine, in Lee County, Illinois, had been designated as a Stake and become the residence of William Smith, Wood, Hook and others; and the two former had visited most of the branches in Wisconsin, among which was one at Beloit, Rock County. This branch was originally raised up by the labors and ministry of Jason W. Briggs.

"BRIGGS, IN 1843, WAS THEIR PRESIDING ELDER AT THE TIME OF THIS MOVEMENT."

46. "The seeds of dissolution were, however, sown, in the organization effected by these men, William Smith and others; for, at a conference held at Palestine, in Octo-

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ber, in the year 1851, a confession of belief and practice of polygamy was made, which resulted in separating many from that body at once, and was the means of its ultimate disbanding." Elder Briggs further continues:

47. "Among those who attended that conference were James Blakeslee, Alva Smith, Edwin Cadwell, C. F. Stiles and E. R. Briggs of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harrington, John Neil and J. W. Briggs of Wisconsin." (For continuation of this reading, see article 53-2. Tullidge 576-7.

48. Turn to Tull. 590 for the following which is a continuation of art. 9: "Or in the absence of that whole quorum, the President of the High Priests' Quorum will preside, and so on down to the Priest and Deacon; but each in his turn must preside by virtue of that authority which he holds by actual ordination. Hence if one of the Twelve, being the highest authority present, is called to preside, he can do nothing—not authorized by his ordination. That is, they can not administer an ordinance, while thus presiding, that they could not previously; for instance, the Twelve are not authorized to ordain a Bishop to the Church, nor do I presume they ever, as apostles only, thought of doing anything of the kind; but when they presumed to preside as presidents of the Church, they ordained bishops, which was clearly in violation of the law. Hence, the only legitimate Presidency in the Church, since the death of Joseph, have been representatives of the rightful heir, or true successor."

49. The following resolution was then offered: "Resolved, That in the opinion of this conference, the one holding the highest priesthood in the Church is to preside, and represent the rightful heir to the presidency of the high priesthood in a presiding capacity."

50. "This circular was the soundest constitutional statement upon the orders of the priesthood and their (591) limits made since the death of the Prophet. Indeed, it shows the only effort to regulate the priesthood and the Church by its constitutional law; for, while the Twelve, with some sophistry of order, usurped the Presidency and absorbed the whole economy of priesthood, the other pretenders claimed by special appointment, or divine right inhering in themselves, yet in some sort connected with the first prophet's mission. Here was a righteous effort to restore the Church to her rock of constitutional law and priesthood, according to the sacred books of the Church." Tull. 691.

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APOSTLES OF THE REORGANITE CHURCH CHOSEN.

1. Tull. 599. "The congregation that evening was large. (600). The school house was literally full of Saints, and I believe that every one was satisfied that the revelation was from God, and that the angel that keeps the record of the Lord's work in every dispensation was in our midst.

2. "The next morning the Conference met and proceeded to organize as instructed; Jason W. Briggs was chosen to preside.

3. "On motion, Ethan Griffith, William Cline and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the quorum of Apostles.

4. "On motion, Samuel Blair was sustained in the office of general Church Recorder. On motion, Jason W. Briggs was chosen Church Historian.

5. "The committee of three to select seven to be ordained apostles, chose Zenas H. Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White and Reuben Newkirk, who were accordingly ordained.

6. "On motion, a Stake of Zion was established in the town of Argyle, Lafayette County, Wisconsin.

7. "On motion, William Cline was chosen and ordained President of the Stake, and Brothers Cyrus Newkirk and Isaac Butterfield were chosen and ordained his Counselors.

8. "On motion the following persons were ordained into the Quorum of Seventies, viz.: David Newkirk, William Cline, Jr., William Newkirk, Ira Guilford, George Godfrey, William Smith, William Hartshorn, Wm. White, Benjamin R. Tatem, Ethan Griffith, Samuel Blair, George W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, Wm. Griffith, John Butterfield and Wm. Harlow.

9. "Conference adjourned to meet at Zarahemla, Wisconsin, on the 6th of October, 1853."

10. "The next evening after the close of this Conference we had a joyful time. The Lord told us the acts of this Conference were recorded in heaven, and to the seven apostles he said: 'I give unto you the care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment.'" Tull. 601.

AUTHORITY OF JASON W. BRIGGS.

11. We shall now proceed to the authority and character of Jason W. Briggs. Deam's revelation says: "Let the greatest among you preside at your conferences." Art. 45-4; the minutes of the Conference at which the Church was established say: "Jason W. Briggs was chosen to preside." Art. 62-2. Learning of his greatness, we shall have a standard by which we can judge the rest.

12. Jason W. Briggs was born in New York, June 25th, 1821. Beloit, Wisconsin, was his home from 1842 to 1854. Until the EXODUS, 1846, he upheld Brigham Young and the Twelve Apostles as the Presidency over the whole Church. After the EXODUS we find him organizing Waukesha Branch in the Church of James J. Strang. This was September, 1849. See History of Reorganite Church, Vol. 3, p. 737-8. He also filled a mission to New York.

13. The following is taken from 'Origin of the Reorganized Church.' by Elder Joseph F. Smith, Jr., who has made an extensive study of the records on this subject. See pp. 11 and 12.

"We will now consider the origin of this "Reorganized Church." Many people have been led to believe that this society had its origin at the martyrdom, or immediately following the martyrdom. But this is not the fact. Properly it did not come into existence until 1860—sixteen years after the martyrdom, but the two men who were mainly responsible for the organization commenced their work in 1852-3. These men were Jason W. Briggs and Zenas H. Gurley. Perhaps a brief outline of their lives would be interesting.

14. "Jason W. Briggs, who was really the founder of the "Reorganized" Church, or, who perhaps did more than any other one man to bring about that sect, was born June 25th, 1821, at Pompey, Onondago County, N. Y. It is said he joined the Church at Potosi, Wis., about 1842, but we have no history (12), of this man except as we get it through the records of the "reorganization." His home was at Beloit, Wis., from 1842 to 1854.

15. He remained with the Church under the leadership of President Young and the Twelve until 1846. It is interesting to note in this regard that the exodus commenced Feb. 4, 1846, so we are quite safe in saying that this man was one of "the fair weather friends."

16. After the exodus he joined James J. Strang, and in this organization labored in the ministry quite exten-

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sively (Reorganite Hist. Vol. 3, p 737), filling short missions to various parts of New York and in Wisconsin.

17. In September of 1849, with B. G. Wright, he organized the Waukesha branch of Mr. Strang's church (Hist. Reorganites, Vol. 3, p. 737-8.) Now remember, this was in September, 1849, and the organization of this branch was in the Strangite church. About this same time he also organized the Beloit branch for the same organization.

18. In 1850 he left Mr. Strang's organization and joined with William Smith, who had himself been a follower of Mr. Strang until excommunicated from that organization. In William Smith's church Mr. Briggs accepted the position of "apostle," but at the time of the disintegration of William Smith's church in 1851, he withdrew, and in 1852 joined with Zenas H. Gurley. These two men organized what was called at the time the "New Organization."

19. In 1886, together with the family of Zenas H. Gurley, Mr. Briggs withdrew from the "Reorganization," which he had begotten. (Saints Herald, 33, 248-9.) His reasons for withdrawing, see, Art. 53, 10 to 20.

20. Briggs' Degrees: Mormon 62-13; Strangite 62-17; Smithite 62-18; Reorganite 62-18; Revelator 53- 2 to 7. Repudiates His Revelation, 53-8 to 9.

WOULD LEAD THE CHURCH TO HELL.

21. It is boasted of by Reorganites that Joseph Smith once prophesied "that if Brigham Young ever led the church he would lead it to hell." They also quote the "salt land" etc. to prove God's rejection. In answer to this, "Brigham Young led the church to hell, through hell, and clear out on the other side, and those who could not stand the test, are in hell yet. Endowed with authority of James W. Briggs, Gurley, Marks, Blair, Powers—a POWERFUL organization, that!"

22. "See Thou Do All Things According to the Pattern," says Deam's Revelation.

YOUNG JOSEPH NEVER AN APOSTLE.

We now introduce Joseph Smith, the President of the Reorganized Church, to prove "They did not follow their revelation," and further to show the "apostleship" was not conferred by Deam, Gurley and Briggs, or, more properly speaking, BRIGGS, Deam and Gurley. The greatest always FIRST.

"Chicago, Ill., July 7th, 1899.

"President Joseph Smith,

"Lamoni, Iowa.

23. "Dear Sir:—Will you be so kind and answer me the following questions:

"Were you ever ordained to the office of an apostle? If so, where, and by whom? And who ordained the first apostles of the Reorganized Church of Jesus Christ of Latter-day Saints?

"An answer to the above directed to me at 1448 Madison street, Chicago, Ill., will greatly oblige,

"Yours fraternally,

"JAMES CHRISTIANSON."

(The answer.)

"Lamoni, Iowa, July 19th, 1892.

"Mr. James Christianson,

"Chicago, Ill.

"Dear Sir:—In reply to yours of the 7th, I was not ordained to be an apostle of the quorum of Twelve. I was ordained to be a High Priest; was then chosen to preside over the church, and ordained President over the High Priesthood which carried with the ordination the right to all the offices of the Church, from High Priest and Apostle to Deacon.

24. "Those first chosen to the Quorum of Twelve in the Reorganized Church were ordained by W. H. Deam, High Priest in father's day; Z. H. Gurley, Seventy in the old church, and J. W. Briggs, Elder and High Priest. This is my memory of the statement of ordination. However, in the selection and ordination were by command of God by Revelation. My choosing and ordination were in harmony with section 104 of D. C. Lamoni Ed., 107, of the Utah Ed. of 1876, and later.

"Respectfully,

"JOSEPH SMITH."

(The above is p. 10, Journal No. 1 of mine. P. J. S. Copy of original while in Chicago, 1899.)

JUSTIFICATION OF COURSE TAKEN, BY BRIGGS.

25. "IN JUSTIFICATION OF THE COURSE TAKEN AND THE PRINCIPLES INVOLVED ON THE QUESTION OF AUTHORITY, WE HAVE EVER COURTED, AND STILL COURT, INVESTIGATION IN THE RIGID CHARACTER OF THE FACTS IN THE FIRST ORGANIZATION. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then by this authority, and a commandment, they on the 6th

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day of April, ordained each other Elders and the Eldership ordained High Priests and Apostles, and this high priesthood, ordained by commandment, the president of the High Priesthood, the highest office in the Church; so that the alleged lesser, ordained the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both, or condemn both.

26. But this stream rising higher than its fountain, is only seeming, not real. By what authority, according to the law of GOD, is any one ordained? Answer: By the power of the Holy Ghost, which is in the one who ordains him. Instead of this then being the stream, it is the fountain itself, from which flows the stream or authority of both priesthoods, from its highest to its lowest offices.

27. Moreover, all ordinations are performed in the name and authority of the Church, and is, therefore, the act of the "Spirit and the Bride." So that in addition to the authority which its adherence to truth guarantees, the Reorganization is technically right, and on legal grounds invulnerable; before which all the factions have melted away save the one, and they dare not assail it, but always decline. Tull. 602.

Says Tullidge: "This is at once excellent, constitutional, reasoning and sound, healthy theology." Tull. 602. (It may be to some Reorganites, such as BRIGGS, Deam and Gurley, but none else. P. J. S.)

"WISE MEN SMILE AT OUR SUPPOSED FOLLY."

TULL. 605.

28. "Come on, brethren, and you shall realize far more

"Come on, brethren, and you shall realize far more than you anticipate. Our time to do this work is limited. We knew it not until recently. If we fail through neglect 'seven men must perish,' saith the Lord our God. We are aware, (29), that our position and declaration to the Church has caused many of the wise men of the Church to smile at our supposed folly, brethren, heed them not. 'We know that we know for the Spirit of Christ tells his servants they cannot be wrong.'

30. "Their laughter will soon be turned to mourning. While they mourn you will rejoice, not in their calamity, but in the fulfillment of all promises of God to us.

31. "You are aware, brethren, that the rejection of the Church produced an effect on the dead as well as the living; so will its reorganization.."

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32. In the Book of Covenants, section 58, you will read about a feast provided for all nations. The first invitation was to the learned and noble, etc. That has already been.

33. Now comes the day of the Lord's power. This is the work that now lies before you. Shall we not go forward? As Brother Joseph said, "on, on to victory." (This last statement is temple building and baptism for the dead. P. J. S. See D. C. 128-22.)

28 to 32 is letter signed by Z. H. Gurley, and Reuben Newkirk. Tull. 603-6. Zarahemla, Feb. 8th, 1860.

34. Quoting a part of the above letter (Tull. p. 604): "Our duty at the next Conference is to organize and set in order all the quorums in the Church under the First Presidency. With that quorum we have nothing to do. God will, in His own time, raise up the 'man like unto Moses.' The Church can easily give him his counsellors, and then the organization will be completed. To organize acceptably will require all the faith, talent, and experience amongst us.

35. "We want twelve of the best men (men of sound minds that will not turn to the right or to the left, but will in the fear of God discharge their duty) to fill the High Council.

36. "In a word, we want the best men among us to fill important offices in the priesthood; that from henceforth this work may be under the guidance of men of experience, who fear God and will work for righteousness.

37. "This can be done as we have proposed in a former letter viz.; by each church or branch sending up delegates.

38. "It will require the presence at Conference of as many of the Elders of the Church as can possibly get there; hence, thus hath the Lord God of Israel said to us by the voice of His Spirit: 'I command you to call upon all the Elders of my Church to assemble themselves together at the next April Conference, to be held at Amoy, commencing on the 6th of April, 1860, that you may organize yourselves even as I have told you in a former commandment; and inasmuch as circumstances prevent, send up your names and places of abode.

40. "Delay not the work, for my people are crying unto me day and night for deliverance; therefore organize yourselves that deliverance may come.'" Tull. 605-2-8-1860. Gurley and Newkirk.

Also found in Saints Herald, Vol. 3. See Tull. 603.

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41. SEVEN YEARS PASS BY AND GOD DOES NOT THINK THEY HAVE DONE MUCH AT ORGANIZATION.

This corresponds to their candid conviction before they made the attempt. They said: "We have two High Priests and one Senior President of Seventy. But how could these men organize the Church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly, under the present circumstances, it might be right for High Priests, and for the Senior President of Seventies, to ordain Seventies, but when done, what would it accomplish—nothing, just nothing. We were in trouble—deep trouble."

42. The letter:

THE GREAT WORK OF THE CONFERENCE.

"Brother Sheen:—Since our last communication we have been commanded to write again, again and again, upon the necessity of our immediate obedience to the commandment given us nearly seven years since to organize; that we may be prepared for the coming forth of the legitimate heir to the Presidency of the Melchisedek Priesthood, and cause the same to be published and forwarded to all who are with us in faith—calling upon them in the name of the Lord Jesus, to give heed to and obey the same." Tull. 603. Gurley and Newkirk. Zarahemla, 2-8-1860. .

SEE THOU DO ALL THINGS ACCORDING TO THE PATTERN. DEAM'S REVELATION.

43. "The Quorum of Apostles; vacancy occasioned by Apostacy filled; neither Deam's nor Joseph Smith's Revelation followed as a pattern. (When ignorance is bliss, 'tis folly to be wise!) Tull. 667.

"1865. The Annual Conference of the Church this year, was held at Plano, Joseph Smith presiding. Very important business was transacted. Among the resolutions were the following:

"Resolved, That the names of Daniel B. Razy, David Newkirk and George White be stricken from the Quorum of Twelve."

Z. H. Gurley, W. W. Blair and A. M. Wilsey, having been appointed a committee for the purpose, nominated Josiah Ells and Charles Derry to fill the places of D. B. Razy and David Newkirk in the Quorum of Twelve, which passed into a resolution, and they were ordained apostles

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under the hands of Joseph Smith, James Blakeslee and Z. H. Gurley." Tull. 667. Year 1865.

44. D. C. 118-6, is the pattern—the law.

45. "THE MORMON CONFERENCE; Gurley presents the Church in the NAME OF JESUS CHRIST. Joseph accepts the GIFT. ORIGINAL BAPTISM ACCEPTED. "I HAVE BEEN TOLD MY FATHER TAUGHT POLYGYAMY." PECULIAR NOTIONS IN REGARD TO REVELATIONS. I PLEDGE MYSELF TO PROMULGATE NO DOCTRINE THAT SHALL NOT BE APPROVED BY YOU. SOME HAVE TOLD ME THAT NO CERTAIN FORM WAS NECESSARY IN ORDER FOR ME TO ASSUME THE LEADERSHIP; THAT THE POSITION CAME BY RIGHT OF LINEAGE, YET I KNOW THAT IF I ATTEMPTED TO LEAD AS A PROPHET BY THESE CONSIDERATIONS, AND NOT BY A CALL FROM HEAVEN, MEN WOULD NOT BE LED TO BELIEVE WHO DID NOT BELIEVE NOW." Joseph Smith.

46. "We give a correct report of Mr. Smith's remarks previous to his acceptance and ordination by the Church.

47. "The Annual Conference of the Church of Jesus Christ of Latter-day Saints, assembled in this city on the 6th inst., at 10 o'clock a. m. The Conference organized by calling Zenas H. Gurley to the chair and appointed William Marks assistant. The forenoon was spent in preaching by Zenas H. Gurley, Samuel Powers and Edmund C. Briggs.

48. The sermons were devoted principally to setting forth their peculiar doctrines and defining the difference between their branch of the Church and that represented by Brigham Young. They profess, and we believe, with the utmost sincerity, to hold in utter abhorrence the wicked doctrines and practices of Brigham.

49. It is claimed that the great body of the Mormon people are scattered through the several states, and (608) that a prophet by lineage, will call together the scattered fragments and unite them into a grand whole.

50. According to adjournment the Conference assembled at 1:30 o'clock p. m. Horace Bartlett, Frederick Squires and Joseph Robinson, signified their desires and united with the organization on their original baptism.

51. Joseph Smith, Jr., then came forward, when Mr. Gurley said: "I present to you, my brethren, Joseph Smith."

YOUNG JOSEPH ACCEPTED.

"I would say to you, brethren, (as I hope you may be

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and in faith I trust you are), as a people that God has promised his blessing upon. I came not here of myself but by the influence of the Spirit. For some time past I have received manifestation pointing to the position I am about to assume.

52. "I wish to say that I have come here not to be dictated by any men, or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me."

53. "God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

54. For two or three years past deputations have been waiting upon me, urging me to assume the responsibilities of the leadership of the Church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

55. "I do not propose to assume this position in order to amass wealth out of it; neither have I sought it as a profit. I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the foundation of all of which is selfishness, should I come forth to stand in the place where my father stood.

56. "I have believed that should I come without the guarantee of the people I should be received in blindness, and would be liable to be accused of falsely receiving favor from my Heavenly Father.

57. "I have endeavored as far as possible, to keep myself unbiased. I have never conversed with J. J. Strang, for in those days I was but a boy and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

58. There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him.

59. "I have been told that my father taught such doctrines. I have never believed it, and never can believe it. If such things were done, then I believe they never were done by Divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines,

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60. I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

61. "I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least with those of them with whom I have conversed.

62. "I am not very conversant with those books. (pointing to a volume before him), not so conversant as I should be and will be.

63. "The time has been when the thought that I should assume the leadership of this people, was so repulsive to me that it seemed as if the thing could never be possible.

64. "The change in my feelings came slowly and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrong doing.

65. "It is my determination to do right, and let Heaven take care of the result. Thus I come to you free from every taint of sectarianism, taints from thoughts of the varied minds I have come in contact with, and thus hope to be able to build up my own reputation as a man.

66. It has been said that a Mormon Elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

67. "I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

68. "Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the Church. Some, who ought to know the proprieties of the Church, have told me that no certain form was necessary in order for me to assume the leadership, that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

70. "I believe that we owe duties to our country and

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to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society. The people of Hancock County have been strongly anti-Mormon, yet there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold not enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

71. "In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained.

72. "I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals. I have my short-comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

73. "A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing; that those who practiced his teaching were, in reality, the old fogies of the institution, the younger taking a different view of matters.

74. "I do not care to say anything more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you."

75. When Mr. Smith concluded, it was moved that he be received as a Prophet—the successor of his father, which was carried by a unanimous vote.

76. Mr. Gurley then said: "Brother Joseph, I present this Church to you in the name of Jesus Christ."

To which Mr. Smith responded as follows, (612): May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that he may grant us power to recall the scattered ones of Israel, and I ask your prayers."

77. Isaac Sheen then led in prayer. Then followed the ordination of Joseph Smith as President of the High Priesthood. The ceremonies were earnest and impressive, and when they were completed, almost the entire congre-

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gation were in tears. Emma Bidamon, mother of Joseph, was then proposed and united with the Church. Tull. 612, 4-6-1860.

BRIGHAM YOUNG'S STATEMENT.

78. "You can not fill the office of a prophet, seer and revelator. God must do this. You are like children without a shepherd. You must not appoint any man at your head; if you should the Twelve must ordain him." Brigham Young. Tull. 535.

JOSEPH, THE PROPHET, SAYS:

79. "We now became anxious," says Joseph, "to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz.: that provided we continued faithful, we should also have the Melchisedek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. * * * * * the word of the Lord came unto us in the house of Mr. Whitmer, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time.

80. "WE WERE, HOWEVER, COMMANDED TO DEFER THIS, OUR ORDINATION, UNTIL SUCH TIMES AS IT SHOULD BE PRACTICABLE TO HAVE OUR BRETHREN, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not." (See art. 1, No. 3 and 4, for the Angel bestowing the Aaronic priesthood. Also that the Melchisedek priesthood had power to bestow the Holy Ghost. Remember on the 6th day of April they laid hands on for the Holy Ghost, hence must have had the visitation of Peter James and John with the higher priesthood. The date they came is not known. It was before April 6th, 1830. P. J. S., Tull. 72.

81. Accordingly they met, six in number, at the house of Mr. Peter Whitmer, in Fayette, Seneca Co., N. Y., on Tuesday, the 6th day of April, 1830. The event is best told by Joseph. He says:

82. "Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call our brethren to know whether they accepted us as their teachers in the things

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of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote.

83. "I then laid hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an elder of said church. * * * * * We then laid (84) our hands on each individual member of the church present that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly." Tull. 75.

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"Glanders Grove, Shelby Co., Iowa,

"Oct. 25th, 1863.

"Whenever individuals claiming authority under the church as organized by the first Joseph, become members of any faction, they immediately become divested of all authority except that received from the faction." True Saints' Herald, Vol. 4, No. 10, p. 158.

JAMES T. Mc INTOSH."

BRIGHAM YOUNG'S VIEWS.

2. "My next sermon will be to both Saint and sinner. this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in Heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have, and is capable of showing forth his works to organized being, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. "

3. "His Son Jesus Christ, has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power, but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.

4. "The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel

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world has concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ!

5. The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth, and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were first spiritual and afterwards temporal.

6. "Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him.

7. "He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, about whom holy men have written and spoken.

8. "He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later.

9. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier and the obnoxious weed did not appear until after the earth was cursed.

10. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects and therefore their offspring were mortal.

11. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost.

12. And who is the Father? He is the first of the human family; and when he took tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this, but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth, as far as I have gone.

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13. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, "great is the mystery of godliness," and tell nothing.

14. It is true the earth was organized by three distinct characters, namely, Elohem, Yahovah and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son and Holy Ghost.

15. Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

16. I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember, from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.

17. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the elders by the people, bringing the elders into great difficulties."

18. Treasure up these things in your hearts. In the bible, you have read the things I have told you tonight; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the bible in their hands, know about this subject? Comparatively nothing. (I will now again take up the subject of tithing, etc.)

(The above is B. YOUNG'S sermon on this subject, verbatim. P. J. S.) Journal of Discourses, Vol. I, 50-51, 4-9, 1852.

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COOPER'S CHRISTIANITY.

19. Chicago, Ill., August, 1899.

With right hand raised toward heaven, Mr. Cooper, a Reorganite, said: "I have dedicated the remainder of my days to the extermination of the Mormon people." He also said: "A man is not in the light, unless he is in harmony with divine law." Also, "a man that dedicates his life to the interest of his fellowman, is the highest type of manhood that we have ever seen." "The Mormons are traitors to their laws and to their country. They claim that this country will be wiped out, and they are perfectly willing that the United States government should be wiped out of existence."

21. "Joseph Smith was not the author of the revelation on polygamy. He was against it. IF HE WAS the author, he will go down. Joseph Smith was responsible to the law of God as any man." Cooper (*My Journal*, P. J. S.)

22. "Joseph Smith once said: 'If Brigham Young ever obtained the leadership of the church, he would lead it to hell,' and I will let you people judge for yourselves whether he has or not." Terry, a Reorganite with Cooper.

23. "If I met three women that would marry me, I would not have them because I would consider I had met three fools." Cooper. (Here! here! P. J. S.)

24. I will question the inspiration of any man or prophet, if when he receives a revelation, or commandment that, it is contrary to the law already given. I will know it is from the pit." Cooper.

25. The above will be found in the *Inter-Ocean*, of Chicago, Ill, Aug. 27, 1899, headed as follows: "Elder James Sanders of Murray, Utah, starts the confrontation in the interest of the orthodox Mormon Church. As he delivers expositions and propaganda, Elder J. M. Terry, of the Reorganized Church of Jesus Christ of Latter-day Saints, reformed Mormons, stands in the throng listening for points to dispute, and the Rev. L. S. Martin, a Methodist preacher, sits by, giving close attention and putting puzzling questions to the speakers as they occur to him. Generally, the first Elder shuts off debate as far as possible, by talking so long that the auditors are worried and ready to go home and pack their throbbing brows in ice, etc., etc."

26. For further evidence of the above quotation, are the following: J. W. Orrick, Richfield, Utah; Walter C. Lyman, Oak City, Utah; J. A. Sermon, Murray, Utah, who were present at the various meetings. Street meetings

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were held on Madison and Laflin streets, Chicago. (Journal of P. J. S., pp. 17-21.)

AS OTHERS SEE US.

"The Reverend Finis Ewing publicly publishing that the 'Mormons were the common enemies of mankind, and ought to be destroyed. 'All these solemn realities were enough to melt the heart of a savage, while there was not a solitary offense on the record, or proof that a saint had broken the law of the land.' And when Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some unnamed, unknown biped, and one of the sisters cried aloud: 'while you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth, for thee, is laid up a crown, eternal in the heavens,' surely there was a time of awful reflection, that man, unrestrained, like the brute, may torment the body, but God, in return, will punish the soul." T. S., 6-819, 9-16-1833.

GOVERNOR FORD OF ILLINOIS, QUOTES POLYGAMY REVELATION:

27. "About this time also he (Joseph Smith), gave a touch to a female order already existing in the church, called Spiritual Wives. This was in the spring of 1844. The elders were allowed to have as many of these wives as they could maintain; and it was a doctrine of the church, that any female could be "sealed up to eternal life," by uniting herself as wife or concubine to the Elder of her choice. This doctrine was maintained by an appeal to the Old Testament scriptures; and by the example of Abraham and Jacob, of David and Solomon, the favorites of God in a former age of the world. Gov. Ford's History of Illinois, p. 322.

Gov. Ford's History was published in 1850.

YOUNG JOSEPH ORDAINED.

28. "Did your father ordain you to be a prophet to lead the church? A. "Not in the sense of installing me in the leadership, for he was living and occupying. But in the sense of conferring on me by his blessing and the laying on of his hands whatever appertained to me as his son and his successor, he did, using the word 'ordain' to mean blessing, conferring and confirming upon me what-

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ever he held that could descend to me as his son by right of lineage.

29. He did this in Liberty jail, in Missouri, and again at Nauvoo, some time before his death, after I was baptized, in the brick store and in the presence of witnesses, of whom James Whitehead, now of Lamoni, was one.

30. Whether he used the word 'ordain' I do not know.

31. He again laid hands upon me and blessed me to the same blessing just before he left Nauvoo for Carthage, in the north room of the Mansion, at which time a number were present.

32. Whether this may be considered an ordination or not, it was a setting apart by blessing, and I have so considered it." True Succession by H. C. Smith, p. 106. Jos. Smith, Pres. Reorganized Church.

UTAH SAINTS ARE CORRECT, SAYS YOUNG JOSEPH.

33. The Utah Saints are correct in what they say about the authority of the Apostles to lead the church, says Joseph Smith, president Reorganized Church.

"In reply to a question of who should lead the Reorganized Church in case of my death, I told Mr. Spencer that the care of the church would devolve upon the Twelve as a quorum, until my successor was pointed out by revelation. That the same rights that I held as the son of my father would descend to my sons. But that the calling of anyone depended on worthiness,

34. As well as lineage, or birthright. That the question of succession of a son to what his father held would turn on the question of worth, other things being equal. But that the Lord by his Spirit would determine their call." Jos. Smith, Pres. Re-Church, H. C. Smith p. 108.

"NOT BOUND BY MY FOOLISH ANSWERS TO BAF- FLING QUESTIONS."

Jos. Pres. Re. Church.

35. "About my selection by my father to be his successor in office, I remember of being called in his office, or into a room adjoining his office, and receiving the laying on of hands, and a prophetic blessing, or setting apart, whatever it may be called."

36. Under cross examination, he said: "No, sir, I did not state that I was ordained by my father as his

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successor; according to my understanding of the word ordain, I was not. I was blessed by him and designated, well in a sense chosen, and the word ordain could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor." Jos. Smith, Temple Lot Suit, p. 40-41.

37. "The elders are not bound by any absurd answer of mine to baffling questions, contrary to the books of the church. Yours in bonds,

Joseph Smith," (H. C. S. 111)

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GURLEY AND BRIGGS RECEPTION.

1. "The reception that these brethren met with was not a flattering one. Elder Gurley stated their mission and presented the document containing the message to me. I heard what he had to say; I read the message that he brought, but could not accept it as they had hoped.

2. "It was not to me the word of the Lord. Elder Briggs vehemently urged the matter upon me; and announced the culmination of the message in tones of thunder, and almost dictatorially directed therein; or reject it at my peril.

3. "I met this vehemence indignantly, and almost turned these messengers out of doors. But through the calmer, humbler efforts of Elder Gurley and the interposition of my wife, the storm abated; I invited them to stay over night and that when the morning came, I would accompany them to town and would then give them a final answer.

4. "In the morning I went with them to Nauvoo, introduced them to my mother and stepfather, went with them into a room, where quietly and peaceably, Elder Gurley and I talked the situation over.

5. "I gave them my answer which was this: What they came to bring might be the word of the Lord; I could not say that it was not. I had, however, no testimony that it was. That I was prepared to do what God required of me, if he would make it known to me what it was. (If Joseph didn't know at this time, 1856, about his four blessings from his father and what those blessings contained, when did he gain the knowledge? Later he states he remembers some words used by his father. P. J. S.)

6. "That I believed that he could reveal himself if he would. That I believed that my father was called of God to do a work; and that I was satisfied that that work

was true, whether I ever had anything to do with it or not.

7. "That I did not then know whether I should ever be called to take any part in that work;

8. "But that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others what that work was;

9. "That I could not move upon the evidence given to others only.

10. "That they might be assured that I should not go to Salt Lake to affiliate with them there.

11. "And finally, that if it should be made clear to me that it was my DUTY to cast the fortunes of my life and my labor with the work and the people that they were representing, I should without hesitation do it, BUT THAT I COULD NOT THEN DO SO.

12. "Upon this understanding we parted. Elder Gurley returning to report the result of their mission: Elder Briggs declining to accompany him home, for reasons known to himself; and I to my farmer's work.

13. "Elder Briggs stopped in the city and neighborhood for nearly a year, working for me a part of the time, and returned at his leisure." Tull. 767-8.

MODE OF BAPTISM.

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MOSHEIM'S ECCLESIASTICAL HISTORY.

1. Vol. 1-129. "The sacrament of baptism was administered in this (first) century without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (211) "The persons (in the second century) that were to be baptized * * * were immersed under water, and received into Christ's kingdom, according to the expressed command of our blessed Lord."

2. See Ready Reference of 1884 and 1887, p. 41-2. (Published by the Church.)

MARTIN LUTHER'S STATEMENT:

"The term baptism is a Greek word; it may be rendered by dipping as when we dip anything in water that it may be entirely covered with water. I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think

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it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt it was instituted by Christ."

3. **Calvin Says:** "The word baptize signifies to immerse, and the rite of immersion was observed by the ancient Church."

4. **Bossuet, the celebrated French bishop, says:**

"We are able to make it appear, by the acts of Councils and by the ancient rituals, that for thirteen hundred years baptism was thus (by immersion) administered throughout the whole church as far as possible."

5. **Schaff, the eminent Swiss theologian, says:**

"As to the outward mode of administering this (baptismal) ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. * * * Not till the end of the 13th century did sprinkling become the rule and immersion the exception."

John Wesley writes:

6. "'Buried with him'—alluding to the ancient manner of baptizing by immersion."

7. **Jeremy Taylor, the learned bishop, writes:**

"The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Savior."

8. **Robinson, the great Philologist and Biblical Scholar, says:**

"The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping, and therefore, from their first embracing of Christianity to this day, they have always baptized, and do yet baptize by immersion."

9. **Tertullian, one of the Latin Fathers, wrote:**

"Let them therefore come when they are grown up—when they can understand—when they are taught whither they are to come. Let them become Christians when they can know Christ."

10. **Bishop Jeremy Taylor says:**

"From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is no better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized."

11. **Martin Luther says:**

"It cannot be proved by the sacred Scriptures that in-

fant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

12. **Dr. Neander, the great German Scholar, says:**

"It is certain that Christ did not ordain infant baptism. We cannot prove that the Apostles ordained infant baptism. From those places where the baptism of a whole family is mentioned, as in Acts 16-33; 1st Cor. 1-16, we can draw no such conclusion, because the inquiry is still to be made whether there were any children in these families of such an age that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns. * * * That not till so late a period (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears; and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin."

The first case of which we find any record wherein the form of baptism was changed was that of Novatian, who lived during the third century.

13. **Gahan, a Catholic Historian, says:**

"Having embraced the faith, he continued a catechumen, till falling dangerously ill, and his life being despaired of, he was baptized in bed, not by immersion, which was then the usual method, but by infusion, or pouring on of water. On recovering, he received not the seal of the Lord by the hand of the bishop, says St. Pacian, that is to say, the sacrament of confirmation. Both of these defects were, by the ancient discipline of the church, bars to holy orders."

14. **Curcellaeus writes:**

"The baptism of infants in the two first centuries after Christ was altogether unknown. * * * The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears; and it was introduced without the command of Christ."

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APOSTASY.

1: **Picturesque America**, page 502: "There is no regularly constituted church upon earth, nor any person authorized to administer any church ordinance nor can there be, until new apostles are sent by the Great Head of the church for whose coming I am seeking." Roger Williams. He (Williams) refused to continue as pastor

over the oldest Baptist church in America on the above grounds.

2. **Smith's Bible Dictionary**, p. 163, says: "We must not expect to see the church of Holy Scriptures actually existing in its perfection on the earth. It is not to be found thus perfect either in the collected fragments or Christendom, or still less in any one of those fragments."

3. **Christianity Restored. Alexander Campbell**. Page 181, says: "Till that great and notable day of the Lord come, we cannot, from the prophetic word, anticipate a universal return to the original gospel, or a general restoration of the kingdom of God in its primitive form."

4. **Ten Mormons followed the Reorganites to One the Utah Saints.**

"The greater portion of the church did not follow Brigham Young, and in obedience to Revelation in relation to gathering, remained around about the land of Zion, waiting for the Lord to again reveal Himself; and today where there is one Saint who was in the Church in the days of Joseph the Martyr, now associated with Brigham Young, there are ten of those old members standing aloof or rejoicing under the administration of the word of the Lord thru his son Joseph."

Pamphlet pub. by Reorganized Church in 1864, p. 5.
Jos. F.

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PROOF OF THE UNTRUTHFULNESS OF THE ABOVE,

67-18.

ZENAS H. GURLEY.

1. In the vault of the Historian's Office, Salt Lake City, in the month of August, 1908, I saw the Record of the 21st quorum of seventy. On the back of the book is printed, "Record of 21st Quorum." It is pressed into the back, and has the appearance of having been done at the time the book was made. On the first page and first line appears the following:

Zenas H. Gurley.	Age	Mo.	Yr.	Nativity.	Residence
	43.	May	29.	1844.	N. Y. Nauvoo
					P. J. Sanders.

RIGHT OF HEIRSHIP BY BRIGHAM YOUNG:

2. "I wish this subject to be properly understood. Pertaining to the Kingdom of God, to this earth, to the organization of it, to the bringing forth of the children

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of men upon it, to the preparatory Gospel or law, to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God this heirship, this right, did belong, still belongs, and forever will belong, to the first born son in every family of Adam's race. * * * Jesus Christ, first begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery. * * *

Joseph (Smith) will stand at the head of this dispensation and will hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity.

"There are sisters in this Church, that have been bereaved of their husbands, who died full of faith in the holy Gospel, and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation, and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You just be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments, and all the sealing, keys, and blessings, and eternal priesthood for him, and be the father of your children." Hear it, ye mothers!! The mother that does that, barter away the sacred right of her son. Does she know it? No! This has been done in hundreds of instances, tho innocently and in ignorance, which makes it excusable. For my part I am willing to wink at the ignorance of the people, and I believe our Heavenly Father is. * * * What is to be done? Let mothers honor their children. If a woman has a son, let her honor that son. But the mother may say, "My son is only five years old. I never had but one son among a number of daughters; I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father, and tho you may go into your grave, let your son do his duty, and you never hang to the skirts of a man that is avaricious. * * *

Let me hear no more of this "you must be sealed to me or you cannot get an exaltation." If a man gets the widow of a good man, sealed, married to him, with a view to hold control over, and rob every child in that family of their birthright, he will be mistaken. It will not be. I say to you, my brethren, young men, young Elders, rise up

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and magnify your calling, honor the Priesthood, and if a man has stepped up and married your mother under the influence of such an expectation, **TURN HIM OUT OF YOUR HOUSE AND MAINTAIN YOUR BIRTHRIGHT.**"

The President sat down in the midst of the liveliest sensations of joy capable of being manifested by a countless congregation. * * * Elder P. P. Pratt bore testimony of the truths advanced by President Young and his brethren. Benediction by Elder John Taylor. Star, 15-493-4-5, April 8th, 1853. S. L. City.

DIZZY HEIGHTS.

3. H. C. S., p. 35: "Lest such heights make us dizzy, we will just come down and simply inform Mr. Roberts that neither now nor at any time in the past has the Reorganization been composed of Strangites and Wm. Smithites."

ABOVE NOT TRUE.

See Art. 61-6-7. It shows the whole Yellowstone Branch of Strangites was turned to Reorganites by Elder Gurley.

AUTHORITY RESTORED.

"Tho the priesthood held by Briggs, Gurley, Deam et al., was doubtless good and accepted of God, they did not proceed in the important matter of organization until so directed by revelation from God. So as far as that particular act was concerned the authority was restored." H. C. S. 179.

PAGE HAS GONE FROM THE CHURCH.

4. Dear Brother Ward.—

"Elder John E. Page is gone from the church; you will remember that he did not perform his mission to Jerusalem with me. This is the reason of his apostacy, and also violating the law of the church and incurring that penalty which says, 'He shall deny the faith, and shall not have the Spirit.'

"These followers of Mr. Strang tell the most horrid lies that men ever did tell in creation. When they are here, in our city, they will say that many hundreds have joined them in some other parts, and when they go to

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some other parts, they will say that many thousands have fallen in with Mr. Strang in Nauvoo, when the plain fact is, that I do not know ten persons in Nauvoo that have joined Mr. Strang. There are none who join him except a few Rigdonites, and some few others who are restless and unruly spirits that would disgrace almost any society. Strangism is but a second and revised edition of Rigdonism.

"After Mr. Page was disfellowshipped, he left Nauvoo and went away about 120 miles, and met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by the council to inform them that they must turn about and go to Voree, (Mr. Strang's place of gathering) in the territory of Wisconsin. They could not believe this, but sent a messenger to us to know the truth of the matter, yet some were deceived by him. I only relate this to you to give you a specimen of their low and wicked course. * * *

"ORSON HYDE, Nauvoo, April 5th, 1846.

Star, 7-156.

THE PRESIDENCY AND TWELVE APOSTLES.

5. Joseph Smith, Jr. President: Sidney Rigdon* and Frederick G. Williams*, Counselors, Thomas B. Marsh*, President of the Apostles, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellan*, Parley P. Pratt, Luke Johnson*, William B. Smith*, Orson Pratt, John F. Boynton*, and Lyman Johnson*. Those starred, apostatized.

TWELVE CHALLENGES TO REORGANITES.

6. "The twelve questions of Elder Sanders to Elder J. F. Curtis of the Reorganized Church in their debate, Aug. 7th, 1908, in the Murray Opera House are as follows:

1. "At what place and time did Joseph Smith confer all the keys and authority that he had received from Peter, James and John, upon Zenas H. Gurley, Jason W. Briggs, William Marks, W. W. Blair, and Samuel W. Powers? I demand the proof for the place and date.

2. "I challenge the proof that his church (Reorganite) is possessed and endowed with the fullness of the priesthood on earth."

3. "I challenge the proof that the Presidency of the Church descends from father to son, or that it ever did so descend.

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4. "I challenge the proof that baptism for the dead is not binding on them as a church, (and if it will destroy one church for not preparing for their dead, why will not the same causes bring the same results?)

5. "I challenge the proof that the earth is not standing under a curse and liable at any moment to be smitten with a curse, from Section 27: 9 of Doc. and Cov.

6. "I challenge the proof that Z. H. Gurley had any authority to present the church to Joseph Smith on the 6th day of April, 1860, saying: 'Brother Joseph, I present this church to you in the name of Jesus Christ.'"

7. "I challenge the proof that James Whitehead did not perjure himself on the witness stand in the Temple Lot Suit in Kansas City, Mo., when he swore that Joseph had been ordained President of the Church by Joseph, his father.

8. "I challenge proof that William Smith did not perjure himself when he swore he had been ordained a Prophet, Seer, and Revelator, and Translator, to the Church.

9. "I challenge the proof that young Joseph did not swear the truth when he swore that he had not been ordained by his father.

10. "I challenge the proof that wherever the Church of God appears the work of the dead will not also appear.

11. "I challenge the proof that the Reorganized Church does not make God a partial being, by rejecting the innocent dead and accepting the guilty living, which caused the dead to be rejected.

12. "I challenge the proof that William Marks, Z. H. Gurley and J. W. Briggs were not equally guilty in not completing the Nauvoo temple and thereby fell with the Church, seeing they were living in the Church at the time and were as much to blame for the temple work as any one else." The Deseret News of Aug. 8th, published the debate of the evening of the 7th. The above may also be found in that paper.

YOUNG JOSEPH ORDAINED OUT OF JAIL, SAYS WIGHT.

13. "In a letter of July, 1855, from Medina river, Texas, to the Northern Islander, a Strangite paper, Brother Wight said: 'Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail (Liberty jail, Mo., '38 Ed.) to lay hands with him on the head of a youth, and heard him cry aloud, "you are my successor when I depart," and heard the blessings poured

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on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led (into following Strang) by blind fanaticism, or a zeal without knowledge.” Roberts, p. 50.

ANOINTING AND BLESSING OF JOSEPH SMITH, JR.

14. “The Presidency * * * received their anointing and blessing under the hands of Father Smith. And in my turn my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob.” Star, 15,620.

LETTER TO JOSEPH SMITH, THE PRESIDENT OF RE-ORGANIZED CHURCH:

Murray City, Utah, Dec. 5th, 1908.

“Mr. Joseph Smith,

“Independence, Jackson, Co., Mo.

“Dear Sir:

“Have you any recollection of your father presenting you before the people in the grove, as his successor when he departed?

“You have received several blessings from your father, just their nature, I do not know. But could not one possibly have been the blessing as a babe receiving a name, and one your confirmation after your baptism? Another, a patriarchal blessing, and a fourth, a blessing to be your father’s successor in his office?

“Was Edward W. Tullidge ever your Church Historian? Or employed by the Church as a writer of history? Is he dead, or did he die a member of your church?

“Do you accept Jason W. Briggs’ revelation of Nov. 18, 1851, as coming from God? I have read some statements purporting to be yours, that are contradictory, or else I do not understand the meaning. I will give a number on the same point:

“Nov. 18th, 1856, when Jason W. Briggs and Zenas H. Gurley called to see you (Tull. 768) you state that you DID NOT EVEN KNOW whether you should take any part in the work. Did you mean the work they were representing?

“In plaintiff’s abstract, page 79, of the Temple Lot Suit, paragraph 162, you state that you were not ordained by your father to be his successor. In reading H. C. Smith’s Succession I find on page 105 you state: ‘In the sense of conferring on me by his blessing and by the laying

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on of his hands whatever pertained to you as his son and his successor, he did, using the word ordain to mean blessing."

"If you will be kind enough to answer these questions I am sure I will thank you very much. I remain, respectfully,

P. J. SANDERS."

Answer to this letter is 68-1.

BAPTISM FOR THE DEAD—GREAT RESPONSIBILITY ON EARTH.

16. "It is of greatest importance, and the most solemn of any that can occupy our attention, and that is the subject of the dead." This is taken from a sermon delivered by Joseph on the death of King Follett, April 6th, 1844. Star, 5-87. On page 91, it continues: "The greatest responsibility in this world that God has laid upon us, is to seek after our dead." * * * "And those revelations which will save our dead, will save our bodies: and God reveals them to us in view of no eternal dissolution of the body; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead, for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Joseph Smith." Star, 5-87.

CONTENTION IS NOT OF THE LORD.

17. "Do not contend with others on account of their faith or systems of religion. * * * This I delivered by way of commandment; and all who observe it not will pull down persecution upon their heads, while those who do shall always be filled with the Holy Ghost." Joseph Smith Jr., Star, 15-727 Wed., March 30, 1836, 7 p. m., in the temple at Kirtland, while it was being dedicated; just four days after, the temple was filled with angels.

TEN MORMONS DID NOT FOLLOW THE REORGANIZES TO ONE THE UTAH SAINTS AS IS STATED IN ARTICLE 66-4.

18. "During the winter of 1845 and 6 the Mormons made the most prodigious preparations for removal * * before spring, more than 12,000 wagons were in readiness.

* * * By the middle of May it was estimated that 16,000 Mormons had crossed the Mississippi and taken up their line of march with their personal property, their wives and little ones, westward across the continent *

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* leaving behind a small remnant of a thousand souls, being those who were unable to sell their property, or who, having no property to sell, were unable 'to get away.' History of Illinois by Governor Ford, 1818 to 1847, Page 412.

19. Continuing the History says: "I was not enabled to hear in any authentic shape of the movements on either side, until the anti-Mormon forces had arrived near the suburbs of the city, and were about ready to commence an attack," p. 421 it says: "The Mormon party and their allies, some of the new citizens * * * numbered first about 250, but were diminished by desertions and removals, before any decisive fighting took place, to about 150. * * * The Mormons and their allies took position in the suburbs, about one mile east of the temple," 423. "Battle continued three or four days—thirty or forty killed on each side, 424, says the trustees of the church, and five clerks were permitted to remain to sell Mormon property * * * one or two hours were given for the rest to leave * * * before bayonet of ruffians, 425 says: In a few days the obnoxious inhabitants had been expelled, the warlike new citizens with the rest. 426. The posse * * * committed many high-handed acts of tyranny and oppression, and some acts of charity to the suffering women and children, until they heard that a force was coming against them from Springfield. * * * Many of them were taken from sick beds, hurried into the boats and driven away by the armed ruffians. 429. The Mormons could not be persuaded to return on any terms.

W. W. BLAIR'S TESTIMONY ON THE WITNESS STAND.

20. W. W. Blair assisted in the ordination of Young Joseph. In the Temple Lot Suit before U. S. Court of Appeals in Missouri, in 1894, said: "1,000 was probably too high an estimate for the members of the original church that had joined the Reorganized Church." Record, pp. 180-181.

WHO FORSOOK THE CHURCH?

21. General Thomas L. Kane, Second Edition of "Lecture on the Mormons," p. 86, says: "No alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, when all their Fair Weather Friends forsook them." Their designing leaders have left them to seek fairer fortunes elsewhere," p. 86 says: "Those that remain of the old stock are the masses. * * * Their

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guides are tried and trusty men. They are the men I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; the chief of them all, a masterly guide, driving his own ox team and carrying his sick child in his arms." (This man was Brigham Young).

ONLY SEVENTY-FIVE REORGANITES IN NAUVOO, 1864

22. "In 1864 we numbered seventy-five in Nauvoo," Jos. Smith, President Re. Church. Tull 782. Also art. 69-18.

23. From Dec. 1844 to 1850 the population of the Mormon Church increased in Great Britain 400 per cent. In 1850 19,000 Mormons followed Brigham Young. See Origin of Plural Marriage by Jos. F. Smith Jr. p. 8.

JAMES WHITEHEAD'S RIDICUOUS STATEMENT FOR Y. JOSEPH.

24. His testimony in Temple Lot Suit, Plaintiff's Abstract, p. 33:

"The High Council and the whole body of the Church consented to the ordination of Young Joseph. * * * He had been appointed. This vote was taken after the ordination. There were thousands there. * * * I should think there was three thousand there. Joseph had been preaching and at the close of the sermon, made the announcement to the congregation that his son Joseph had been appointed as his successor." See R. p. 58.

THE QUORUM OF THE TWELVE SHALL SOON BE FILLED.

(May 4, 1865) D. C. 116. Revelation given to Reorganites May 4, 1865. * * * Verse three: "Loosen ye one another's hands and uphold one another, that ye who are of the quorum of the twelve, may all labor in the vineyard, for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve. * * * Be ye content, I the Lord have spoken it."

TWENTY-TWO YEARS PASS BY—QUORUM NOT YET FILLED.

26. D. C. 119. Revelation given to Reorganites April 11 1887. "Thus saith the Spirit:—

1. It is not yet expedient that the quorum of the twelve shall be filled; nevertheless separate my servants,

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James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, unto the office of apostles, that the quorum may be more perfectly prepared to act before me."

Who, but Reorganites, would attribute such language to God, who understands all things? "That the quorum may be more perfectly" prepared. It is evident God understands comparison of adverbs, but Joseph Smith of Reorganized Church does not!!

TWENTY-NINE YEARS PASS BY—NOT FILLED YET.

27. D. C. 122. Revelation given to Reorganites April 15, 1894. "Thus saith the Spirit unto the elders and the church: * * * Verse 4. It is not YET expedient in me that the quorum of the presidency, and the quorum of the twelve apostles shall be filled, for reasons which will be seen and known unto you in due time."

THIRTY-TWO YEARS PASS BY—THE QUORUM IS NOW FILLED.

28. D. C. 124. Reorganites, April 9, 1897. "Thus saith the Spirit: * * * Verse 4: And that the quorum may be filled and be prepared to stand as a unit in the councils of the church, in equality with the presidency and the seventy, choose and set apart to act as apostles in the quorum of twelve, my servants, I. N. White, J. W. Wight, and R. G. Evans, for they are called unto this office and calling."

FORTY-SIX YEARS PASS BY WITHOUT APOSTLES' QUORUM COMPLETE!

29. Jason W. Briggs received his revelation, Nov. 18, 1851, which was the beginning of the movement of Re-Organization. This makes FORTY-SIX years as a Church without material sufficiently tried and faithful to fill a quorum of TWELVE MEN!!

NO NEED OF STAKES YET.

30. D. C. 117, given Reorganites March 3, 1873. * * * Verse 11. "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary, I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me, Verse 13. Let all contentions and quarrelings among you cease.

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NOT EXPEDIENT.

D. C. 118, Sept. 28, 1882, says: * * * Ye cannot now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained. Nor is it expedient now to further fill up the quorums, except it be the elders, priests, teachers, and deacons."

DON'T MAKE YOUR BROTHER AN OFFENDER FOR A WORD.

31. D. C. of Reorganites, 119, April 11, 1887. * * * Verse 7: "Be not harsh in judgment, but merciful in this, as in all other things. Be not hypocrites nor of those who make a man an offender for a word."

BOLDLY STAND AS AGGRESSORS AGAINST UTAH CHURCH.

32. "D. C. 123. Joint Council. UTAH CHURCH. Verse 11. The council informally expressed itself as of the opinion that the ministry should boldly stand as aggressors or defenders everywhere where the questions at issue between the two churches were introduced. The presidency received unmistakable assurance of support in their efforts to direct such controversy as might be invited by contingencies arising."

A PROPHET NOT ALWAYS A PROPHET.

33. "I visited with a brother and sister from Michigan who thought that 'a prophet is always a prophet,' but I told them a prophet was a prophet only when acting as such." Tull. p. 505.

"POLYGAMY."

Reorganites say Joseph Caused the Revelation on Polygamy to be burned.

34. "The death of the prophet is one fact that has been realized, altho he abhorred and repented of this iniquity before his death. This branch of the subject we shall leave to some of our brethren, who are qualified to explain

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it satisfactorily. * * * He caused the revelation on the subject to be burned."

TRUE SAINTS HERALD, Vol. 1, page 27. See Art. 67-37.

Reorganites cannot explain the prophet's connection with the principle satisfactorily and never will be able to, until they acknowledge the truth! P. J. S.

EMMA SMITH SENDS FOR JOSEPH.

35. Sunday, June 23, 1844.

"At day-break arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instruction to return the next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains." * * At 1 P. M. Emma sent over O. P. Rockwell, requesting him to entreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing. Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the Governor had pledged his faith and the faith of the State to protect him while he underwent a legal and fair trial. Reynolds Cahoon, L. D. Wanson and Hyrum Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home * * to which Joseph replied, 'If my life is of no value to my friends, it is of none to myself.' * * Joseph then turned to Hyrum, who was talking with Cahoon, and said, 'Brother Hyrum, you are the oldest, what shall we do?' Hyrum said, 'Let us go back and give ourselves up, and see the thing out.' After studying a few moments Joseph said, 'If you go back I shall go with you, but we shall be butchered.' * * About 4 P. M. * * they started back. While walking towards the river Joseph fell behind with O. P. Rockwell. The others shouted to him to come on. Joseph replied, 'It is of no use to hurry, for we are going back to be slaughtered.' * * They re-crossed the river at half past five. When they arrived at his mansion in Nauvoo, Joseph's family surrounded him, and he tarried there all night.

Monday, 24th. * * At half past six A. M. started for

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Carthage in company with a number of citizens. * * Joseph paused when they got to the temple, and looked with admiration first on that and then on the city, and remarked, 'This is the loveliest place and the best people under the heavens.' * * As he passed out of the city he called on Daniel H. Wells, Esq., * * and on parting he said, 'Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either.' At ten minutes to ten they met a company of about sixty mounted militia, on seeing which, Joseph said, 'Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient saints—they can only kill the body.' * * (The Captain of the Militia requested Joseph and his company to return with them to Nauvoo for the State's arms. This they did.) "They arrived at half past two P. M. * * The saints very unwillingly gave up the arms." "The company (about fifteen) then (6 P. M.) started again for Carthage, and when opposite to the Masonic Hall Joseph said, 'Boys, if I don't come back take care of yourselves; I am going like a lamb to the slaughter.' * * They arrived at Carthage at five minutes to twelve at night, and went to Hamilton's tavern."..Tull. 511.

Tuesday 25th. "Several of the officers of the troops in Carthage, and other gentlemen curious to see the Prophet, and to gratify a propensity to see the elephant, visited Joseph in his room. Gen. Smith asked if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be, and he asked them to give him their honest opinion on the subject. The reply was, 'No, sir. Your appearance would indicate the very contrary, Gen. Smith, but we cannot see what is in your heart, neither can we tell what are your intentions.' * * Joseph replied: 'Very true, gentlemen, you cannot see what is in my heart, * * but I can see what is in your hearts, and will tell you what I see. I can see your thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives. * * And inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your soul shall be perfectly satisfied with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scenes of desolation and distress that await

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them. * * Gentlemen, you will find what I have told you to be true." Tull. 515.

"While Joseph was writing at the jailor's desk, William Wall stepped up, wanting to deliver a verbal message to him from his uncle John Smith. He turned around to speak to Wall, but the guard refused to allow them any communication." * *

"Joseph remarked, 'I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when I was under arrest. I could not help those feelings, and they have depressed me.' * * During the day Hyrum encouraged Joseph to think that the Lord, for his church's sake, would release him from prison. Joseph replied, 'Could my brother Hyrum but be liberated, it would not matter so much about me.' * *

20 minutes to 4. * * "Joseph, seeing the mob gathering and assuming a threatening aspect, concluded it best to go with them, and putting on his hat, walked boldly into the midst of a hollow square of the Carthage Greys, yet evidently expecting to be massacred in the streets before arriving at the court house, politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph, followed by Dr. Richards, and escorted by a guard. Elders Taylor, Jones, Markham and Fullmer followed outside the hollow square, and accompanied them to the court room. * * On motion of counsel for the prisoners examination was postponed till to-morrow at 12 o'clock. * * 5:30. Returned to jail and Joseph and Hyrum were thrust into close confinement." * *

"They retired to rest late. * * 5:30 A. M., arose. * * Joseph requested Daniel Jones to descend and inquire of the guard the cause of the intrusion in the night. Frank Worrill, the officer of the guard, in a very bitter spirit, said: 'We have had too much trouble to bring old Joe here to ever let him escape alive, and unless you want to die with him, you had better leave before sundown; and you are a d—— bit better than him for taking his part; and you'll see that I can prophesy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set today.'" * *

"10:30. Governor Ford went to Nauvoo some time this forenoon, escorted by a portion of his troops, the most friendly to the prisoners, and leaving the known enemies to the Prophet (the Carthage Greys) ostensibly to guard the jail, having previously disbanded the remainder." * *

"5:20 P. M. Jailer Stigall returned to the jail and said that Stephen Markham had been surrounded by a mob, who had driven him out of Carthage, and he had gone to

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Nauvoo." * * Before the jailer came in his boy brought in some water, and said the guard wanted some wine. Joseph gave Dr. Richards two dollars to give the guard, but the guard said one was enough, and would take no more. The guard immediately sent for a bottle of wine, pipes and two small papers of tobacco, and one of the guards brought them into the jail soon after the jailer went out. Dr. Richards uncorked the bottle and presented a glass to Joseph, who tasted, as also brother Taylor and the Doctor, and the bottle was then given to the guard, who turned to go out. When at the top of the stairs someone below called him two or three times and he went down. Immediately there was a little rustling at the outer door of the jail and a cry of surrender, and also a discharge of three or four firearms followed instantly. The Doctor glanced an eye by the curtain of the window, and saw about a hundred armed men around the door." Tull. 523.

TWO MINUTES IN JAIL, BY WILLARD RICHARDS.

36. "Carthage, June 27, 1844. A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid foot-steps.

"While Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was reliable. The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

"General Joseph Smith, Mr. Taylor and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, directly in front of and facing the door. A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

"From the holes in his vest (the day was warm, and no one had their coats on but myself) pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch. At the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically, 'I am

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a dead man.' Joseph looked towards him and responded, 'Oh, dear! Brother Hyrum,' and opening the door two or three inches with his left hand, discharged one barrel of a six-shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

"Joseph continued snapping his revolver around the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going before the muzzle of the guns.

"When the revolver failed we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

"Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into "pi" leaving the hands standing at 5 o'clock 16 minutes and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick, while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

"Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door and one entered his right breast from without, and he fell outward, exclaiming, 'O, Lord, My God.' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side, a dead man.

"At this instant the cry was raised, 'He's leaped the window,' and the mob on the stairs and in the entry ran out.

"I withdrew from the window, thinking it of no use to

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leap out on a hundred bayonets then around General Smith's body.

"Not satisfied with this, I again reached my head out of the window and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body, and more coming around the corner of the jail, and expecting a return to our room, I rushed towards the prison door at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

"When near the entry Mr. Taylor cried out, 'take me.' I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floors, and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

"I said to Mr. Taylor, 'This is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset.—Willard Richards." Tull. 527.

REORGANITES SHOULD FOREVER HOLD THEIR PEACE ABOUT POLYGAMY!

37. How can Reorganites deny polygamy, with the following in their TRUE SAINTS HERALD:

Vol. 1, page 25. "Brother Sheen, * * on or about the first of June 1844 (situated as I was at that time, being the presiding Elder of the Stake at Nauvoo, and by appointment presiding officer of the High Council.) I had a very good opportunity to know the affairs of the Church, and my convictions at that time were, that the Church in a great measure had departed from the pure principles of Jesus Christ. * * Page 26 says: "A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it would eventually overthrow the Church, and we should soon be obliged to leave the United States, unless it could be speedily put down. * * After the prophet's death, I made mention of this conversation to several, hoping and believing that it would have

a good effect, but to my great disappointment, it was soon rumored that brother Marks was about to apostatize and that all that he had said about the conversation was a tissue of lies."

SECRET MEETINGS—WHY HELD, BY SIDNEY RIGDON.

33. "Had they heard all we said, their violence would have been insupportable. * * For they would have brought persecution upon us unto death. So we were obliged to retire to our secret chambers, and commune ourselves with God. * * * The rascals would have shed our blood if we had only told them what we believed. * * The time has come to tell why we held secret meetings. We were maturing plans fourteen years ago which we can now tell. * * Don't be astonished then if we even yet have secret meetings. * * After the church began to grow it was favored with monstrous wise men; * * they were as certain God had given them revelations as I was that the devil had. We hear these things ever since the church existed; they have come up with us; * * they understand more than God knows." Sidney Rigdon. Star 5-38. 4-6-1844.

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LETTER FROM YOUNG JOSEPH.

Independence, Mo.,
Jan. 18, '09.

P. J. Sanders,
Murray City, Utah.

1. Dear Sir:—Presuming that you have kept a copy of your letter of December 15th, I number your questions in the order they appear.

2. I have a recollection of my father in a sermon which he delivered in a grove near the Temple turning to and pointing his finger at me and saying, "There is my successor." I do not remember that any restriction as to time was put as an addition to such statement.

3. The blessings by my father of which I have stated that I had recollection were, **first**, the one received in the jail at Liberty, Missouri, when I would have been about six years old, he with Uncle Hyrum and others, being confined in the jail the fall and winter of that year. The **second**, is one received by me after my baptism in the City of Nauvoo at which several were present, officers of the Church, at which certain blessings were named upon me as his son and heir in lineal descent to whatever I

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would be entitled to **as his heir** and in the line of succession according to the law of primo-geniture. The **third**, was a kind of parting blessing just before he left his home to visit Carthage at the time of his arrest, which was very brief; many persons were present.

Neither of these blessings was like the blessing of a babe by the elders and before the Church, for I was **six** years old at the time of the first, I was **ten** or over at the time of the second, and I was **over eleven** at the time of the last. Neither was in the nature of a patriarchal blessing, for my patriarchal blessing, which I have in writing, was by my grandfather, Joseph Smith, Sr.; and I have no recollection of a simply patriarchal blessing from my father. Neither of these blessings was in the nature of a confirmation after baptism, for the reason that I was confirmed by an elder in the Church, whom my memory says was Almon W. Babbitt, my Sunday School teacher; though possibly it might have been another elder. It was not my father.

4. The Board of Publication of the Reorganized Church purchased a history of Joseph Smith from E. W. Tullidge, which he revised, and added subsequent chapters including a partial history of the Reorganized Church. He was not appointed Historian of the Reorganized Church. **This history was subsequently practically set aside by action of conference** and has not been issued or published since. I understand that E. W. Tullidge died at Salt Lake City an unfortunate inebriate. He became a member of the Reorganized Church and so remained for a time. I do not remember whether any action was taken against him by the local branch at Salt Lake City, but think not and presume that his name appears upon our records as a Church member until the day of his death.

6. I am not aware that there has been any official confirmation or acceptance of the revelation of J. W. Briggs to which you refer. **It is one of the things which occurred in the early days of the Reorganization** and has passed into the history of what was done; and must stand or fall on its merits in the final judgment. Elder Briggs remained a member of the Church and an active officer therein until he withdrew, I think in 1886, by reason of some misunderstanding or disagreement in Church procedure. I became associated with the reorganizing movement in 1860, and am conversant with, and so far as an individual may be responsible in such a movement, am only responsible for what I have done or have been associated in doing during my connection with it. I am not responsible for individual views, or opinions, or statements

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of others in regard to questions of controversy or history of that which has taken place under their observation and of which I have had no knowledge at the time of their passing.

7. I have not stated at any time that I was ordained as my father's successor, using the word ordain to mean an installation, in the office which he held or that would place me as an incumbent of his office without the choice of the people of the Church, under the direction of the revelations of God to the Church governing the Priesthood. I have regarded those blessings as confirming upon me as his oldest living son the rights, privileges, and prerogatives that would justly be mine under the operation of **lineal Priesthood**. I believe this to be a fair and just statement of the matter.

11. Now a word further. Like you, the question with me is perhaps "not Utah, not Lamoni," but is this: Where lies the true representative principles of "Mormonism," using the word to indicate the faith, doctrine, and organization as instituted and built up during the lifetime of Joseph and Hyrum Smith and found according to the command of God to the Church in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, the published sermons, articles, dissertations, and speeches of the elders of the Church including the leading men of the Church during the lifetime of Joseph and Hyrum Smith.

12. I have stated to others from 1860 until now, and so state to you now, that unless the Spirit of the Master accompanies the honest investigator both in the reading of the printed word and in answer to earnest and honest prayer, and leads such investigator to accept the truth as the Reorganized Church presents it, and the testimony of my own calling as acceptable to the Master, I do not ask him to accept or to align himself with me and my comrades in the contest that we have been making and are continuing to make.

13. Jason W. Briggs and Zenas H. Gurley at no time or in any place ever waited upon me in relation to the work in which they and others were concerned in attempting to reorganize the Church. You have misread the statement which you assume I made in Tullidge's Life of the Prophet, page 768. What I stated was to Elders Edmund C. Briggs and Samuel H. Gurley, young men who had been sent on a mission from their comrades in the Reorganization and who were the ones who visited me. The statement to which you refer, I presume, was this:

"That I believed that my father was called of God to do a work; and that I was satisfied that that work was

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true, whether I ever had anything to do with it or not. That I did not then know whether I should ever be called to take any part in that work; but that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others what that work was; that I could not move upon the evidence given to others only."

14. I see nothing in this statement that contradicts any other that I had made of a similar import; and hence, no further explanation is needed as the statement itself seems clear.

15. I have been so frequently misunderstood and misconstrued, in what I have said and written, by those who have advocated the dogma and practice claimed to be authorized by the so-called revelation on plural marriage, that I wish you to clearly understand that this letter of mine in answer to your questions is not an official declaration and is not intended as such by me. It is between us as man to man; and I trust that you will have the honor to treat me fairly in so using this letter.

I remain yours truly,

JOSEPH SMITH.

LETTER TO YOUNG JOSEPH.

18. Murray City, Utah, Feb. 6, 1909.

Mr. Joseph Smith, Independence, Mo.

Dear Sir:—There were one or two points that were not quite clear to me, but as a whole I think I understand your position. Do you remember of ever hearing what men of influence and learning were associated with your father during the translation of the Book of Mormon? * * * * I believe Martin Harris claims that while your father was translating, the English sentences would appear word for word and he would merely dictate them to Martin Harris. The Utah Mormons, I understand, do not believe that to be true, but that the thought came to him, and the wording of the Book of Mormon is the language of your father. Can you give me any additional light regarding the matter?

In your answer numbered three, you state you remember being blessed by your father in Liberty jail, Mo., when about six years old. I have before me "Blood Atonement and the Origin of Plural Marriage" by Jos. F. Smith, Jr., in which is the affidavit of John W. Rigdon. On page 98 he says: "While Joseph and Hyrum Smith and Sidney Rigdon, Lyman Wight, and others, were prisoners in said Liberty Jail, I with my mother, wife of Sidney Rigdon, Emma Smith, and Joseph, son of Joseph and Emma, went to

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see the prisoners during the latter part of the winter of 1838. We all went in the same carriage and came home together. We stayed three days. The story that is being told by some of the members of the Reorganized Church at Lamoni, that Young Joseph, now president of the said Church, was ordained by his father Joseph Smith, to be the leader of the Church after his father's death, is not true, for I know that no such ordination took place while we were at Liberty Jail; that if any such ordination had taken place I most certainly should have known it and remembered it, as I was with Young Joseph all the time we were there. I deny it as an untruth and a story gotten up by the Reorganized Church for effect." The above statement is sworn to by John W. Rigdon July 28th, 1905.

Now what I would like to know is this: Rigdon says he was with you all the time and that it did not happen. You say it did. Now, was John W. Rigdon present when you claim this occurred? * * * Was he with you when he blessed you? Do any of those in jail at that time bear you out in your statement regarding the ordination?

Is your greatest claim to the Presidency by right of Lineage? Of course I know, as do you, that it is necessary that you be sustained by the voice of the Church.

If I remember rightly, you state you claim you are in accord with Sec. 107 of D. C. Do you refer to the 21st and 22nd verses?

Can you state definitely when "Tullidge's Life of the Prophet" was practically set aside by action of conference, and where I can find it?

In answering No. 7: I have never understood you claimed to be installed as your father's successor, but I have always understood you claimed you were ordained by your father, and in case of your father's death, would by authority of that ordination, be entitled to your father's position as president, on being accepted by the people. Do I understand you rightly?

Your statement on page seven following "Now a word further:" I can hardly believe you mean what you say. You say: "The question with me is perhaps not Utah, not Lamoni, but is this. Where lies the true representative principles of Mormonism," etc. You don't mean to say it is a question with you, do you?

The point that I am anxious to understand on page eight of your letter is regarding this: "That I did not then know whether I should ever be called to take any part in that work, etc." Now this was in 1856. Page 105 of H. C. S., your answer to question two, seems to indicate

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to me that you knew you would take part in the work as your father had appointed you out as such.

In reading Church Presidency by H. C. S., page 105, I am led to believe your father ordained you to be his successor, while he was still living. But you say you don't consider the blessing an ordination, for in the light in which you view the word "ordination" it would install you as president while your father was living. Do you consider the "blessing" gave you all authority to the Presidency at the death or removal of your father?

Yours truly,

P. J. SANDERS.

Answer to above letter is 68-21.

NEGROES ORDAINED TO THE PRIESTHOOD.

19. May 4th, 1865, D. C. 116 Reorganite Edition—Revelation given to their President.

" * * Therefore it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law, and become heirs according to the promise. * * Verse 4 says: "Be not hasty in ordaining men of the negro race to offices in my church, for verily I say unto you, all are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it."

MY CHILDREN ARE NOT MY SUCCESSORS, SAYS JOSEPH SMITH.

20. From a Book of Mortgages and Bonds, page 95.

"City of Nauvoo, Hancock County, Illinois, Feb. 2, A. D., 1842.

"To the County Recorder of the County of Hancock.

Dear Sir:—At a meeting of the church of Latter-day Saints at this place on Saturday the 30th day of January, A. D. 1841, I was elected sole trustee for said church to hold my office during life, (my successor to be the First Presidency of said Church) and vested with plenary powers as sole trustee and trust for the Church of Jesus Christ of Latter-day Saints to receive, acquire, manage and convey property, real, personal, or mixed for the sole use and benefit of said church, agreeable to the provisions of an act entitled "An Act concerning religious societies" approved Feb. 6th, 1835. Joseph Smith, (L. S.)

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State of Illinois, {
Hancock County, { ss.

This day personally appeared before me Daniel H. Wells, a justice of the Peace, within and for the county of Hancock aforesaid, Isaac Galland, Robert B. Thompson, and John C. Bennett, who being duly sworn, depose and say that the foregoing certificate of Joseph Smith is true.

ISAAC GALLAND,
ROBERT THOMPSON,
JOHN C. BENNETT.

Sworn to and subscribed this 3rd day of Feb. in the year of our Lord, 1842, before me Daniel H. Wells, Justice of the Peace.

YOUNG JOSEPH'S LETTER.

21. Independence, Mo., Feb. 16, 1909.

P. J. Sanders,

Murray City, Utah,

Dear Sir:—Your letter of February 6th came duly to hand. I am not at present in condition to enter into a lengthy reply. However, you will perhaps remember that I was not born until two years after the Book of Mormon was published. What knowledge I have with reference to the incidents relating to the translation are those only which have been embodied in the history, partial as it has been; and what the men associated together at this time have written in regard to it, to which I have had access. The only men of whom I heard any talk as being connected with father at the time and during the translation of the Book of Mormon, were David Whitmer, Oliver Cowdery, and Martin Harris, aside from members of my grandfather Smith Sr's. family. The only man of these three that might be considered in any wise as a man of learning was Oliver Cowdery, who, I believe had been a school teacher; and none of them were men of influence. They were like my father, obscure men so far as the society around them was concerned.

22. My understanding of the manner of translation and as I heard it stated from time to time, is the same as given by you as the understanding stated by Martin Harris; and I think that this is the understanding my mother had. I do not remember ever having seen anything written of it by Oliver Cowdery, but I believe that my mother had the same understanding of it as did Martin Harris. She stated to me in answer to my question that she knew that father had the plates; that when they were not being used by father during the hours spent in translating them, they

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lay on a square top stand in a linen bag or sack of coarse material. That she had frequently lifted the plates, moved them from place to place in dusting the stand, and had thumbed the leaves under the linen cover, as one would thumb the leaves of a book, that they were heavy as a whole, and that the leaves under her thumbing had a metallic sound. When I asked her why she did not take advantage of the situation and examine them more closely, she replied, that it was so much a matter of course, a knowledge that he had the plates and was in the act of translating them, that she really had no curiosity to look at them. I asked her if father had forbidden her to do so and she answered that he had not. My opinion about the matter was and now is that her mind of curiosity was restrained. I can give you little more information than is contained above.

28. In the Times and Seasons, Vol. 3, number 9, and dated March 1, 1842 will be found an article written over the signature of Joseph Smith, in answer to a request of Mr. John Wentworth, editor and proprietor of the Chicago Democrat, of which request Joseph Smith says, "I have written the following sketch of the rise, progress, persecution and faith of the Latter-day Saints, of which I have the honor under God, of being the founder.

At the close of this article agreeably to the statement of the Prophet he makes the statement of the faith, I quote it from this document for your perusal, holding the volume of the Times and Seasons in my hand.

29. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.

Respectfully, etc.,
JOSEPH SMITH.

31. I was taken to visit my father while he was incarcerated in Liberty jail upon at least two occasions, upon one of which the blessing to which I have referred was conferred upon me. I have no disposition to raise the question of veracity between John Wicliff Rigdon and myself; for it may be probable that this blessing was not conferred at the time of which he states he accompanied his mother and my mother and myself to the jail. There were a number of prisoners there of which the history gives the names, one of whom, Lyman Wight, has made statement in a journal access to which has been granted to Elder Heman C. Smith, who is a grandson of Lyman Wight. My recollection is that Mr. Rigdon was not present at the time that this blessing was conferred.

32. I see that you constantly refer to this blessing bestowed by my father upon me at Liberty jail as an ordination. I think I have stated sufficient in regard to that to correct any undue stress that may be laid on the word ordination.

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33. The store to which I refer was a store erected by my father upon the same block in which he lived in the building standing upon the premises when he purchased it of Hugh White.

34. I think my statement to you was that I believed myself to have been in accord with Section 104 of our edition of the Book of Covenants, which is Section 3 in the edition of 1835, and possibly Section 107 of the Utah edition; though I have mislaid mine at the present and have not a copy handy. It is the one on Priesthood in which the different quorums are enumerated.

35. You refer to my statement, "The question with me is perhaps not Utah, not Lamoni, but is this. Where lie the true representative principles of Mormonism?"

I am not prepared to admit that my father, Joseph Smith, was a dishonest, dishonorable man, holding one face to the people of the world, and one to the Priesthood by whom he was immediately surrounded, his associates, and one to the common people of the Church, the lay membership. I am not prepared to accept or believe that after he had given to the world, and to the Church, revelations which were recognized to be the Word of God; and for the validity of which he was pledged by every principle of honor; that he would then deliberately give to his associates what they afterwards claimed to be a revelation from God, containing dogma and practice contrary to the word recognized as the word of God, and which required in its observance a system of secrecy, stealthiness, and hidden conduct in word and deed, stultifying to every instinct of fair and upright dealing known among honorable men. The question then, where lie the distinctive principles representative of Mormonism, or what may be more properly characterized as the principles, faith, doctrine, and practice presented to the world by Joseph Smith by direction of the Will of God upon which the Church was organized April 6th, 1830 was based; may be distinctly answered.

I have given you from his own pen, and from the revelations which came through him, a portion of what has satisfied me that the proper answer to the question does not lie in the Utah Church.

This letter is written to you under the conditions governing the answer which I sent to you January 18th, 1909. Other points in your letter I cannot see the relevancy of in view of what I have already written. Yours,

JOSEPH SMITH.

JOSEPH SMITH'S PATRIARCHAL BLESSING.

1. "The Presidency then took the seat in their turn, according to their age, beginning at the eldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head and sealed upon me the blessing of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac, and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time." Star, 15-620. Thurs. 1, 21, 1836.

I WANT HYRUM TO LIVE TO LEAD THE CHURCH.

"2. It is also worthy of note that Joseph at this time desired his brother Hyrum to escape, and leave him to his fate. Says he: 'I advised my brother Hyrum to take his family on the next steamboat and go to Cincinnati.' Hyrum replied, 'Joseph, I cannot leave you.' Whereupon I said to the company present, 'I wish I could get Hyrum out of the way so that he may live to lead the Church, and I will stay with you and see it out.'" Tull. 489, June 20th, 1844.

GIVE US A LIE!

3. Elder Curtis of the Re. Church at the Sanders-Curtis debate in Murray, August, 1908, interrupted by using the above expression. I had been quoting from Tullidge's Life of the Prophet, their own book, published and revised and enlarged by them. I had just stated that from this book we could get anything, truth or a lie to which Elder Curtis interrupted with "Give us a lie!" I replied: "Yes, sir, anything you want. Here it is: Tull. History of Joseph Smith. See 62-31r, the church fell; Art. 61-41r. The church partially fell; Art. 53-3. Lo, it didn't fall at all." The reporter, Mr. Day of Salt Lake, after presenting a typewritten copy of the debate to me for inspection, had left out this part of my reply. I presume it was done at the request of Elder Curtis who did not care to see my reply to his query in print. The debate is about to be published by the Re. Church. In one subject alone, the stenographer has left out ten quotations I gave in the debate, thus proving to me and the public that the book that will be published at the instigation of Elder Curtis,

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will be another of those illegitimate creatures in print that are disowned by the publishers, although it was thoroughly revised, corrected, and enlarged after the debate."

"Honor and Shame, from no condition rise,
Act well your part, there all the honor lies."

WM. MARKS, PRESIDENT OF NAUVOO STAKE, DROPPED.

4. "President John Smith moved that William Marks be sustained in his calling as president of this stake. Elder W. W. Phelps objected, inasmuch as the High Council had dropped him from their quorum. Elder S. Bent explained and said the reason why the High Council dropped Elder Marks, was, because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

"President Young said that a president of a stake could be dropped without taking his standing from him in the Church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priest's quorum.

"The motion was then put, but there were only two votes. The contrary vote was put and carried by an overwhelming majority.

"Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously. Star 5, No. 8, p. 121 Supplement, Jan. 1845.

WM. MARKS' NIMBLE PRACTICE AT RIGDON TRIAL.

5. Elder W. W. Phelps read from the same revelation, which was first read by Elder Marks; he read the same that Elder Marks did, and added, "even to the church" which Elder Marks omitted to read. He also referred to the other quotations by Elder Marks, plainly showing that they were not to the point. He read from the new edition 414. He said Brother Marks apologized for Elder Rigdon, inasmuch as he did not know where to present his revelation; but Elder Marks knew and he could have told Elder Rigdon; it looks a little like "nimble practice." As to the instructions, pertaining to the first presidency, they will be explained hereafter. Star 5, Sup. p. 1; No. 7, 1844.

25,000 MORMONS IN HANCOCK COUNTY.

6. The moral tone of society was destroyed; in fact, from 1845 to 1850-1 there was a far worse condition of things in the city of Nauvoo, Hancock and surrounding counties in Illinois, the counties adjacent in Iowa, than when the county of Hancock held 25,000 Mormons. Thieves were abundant and infested the country like a plague; riot and lawlessness held the reins; and we with others were compelled to live under this condition of things.

The keeping of the hotel, the entertaining of man and beast at the Mansion, was the means by which my mother maintained herself and household during all those dark and cloudy days.

After my mother's marriage to Major Bidamon, our manner of life changed but little. We still continued to keep the hotel; the new citizens tried hard to rescue the city from the blight that had fallen upon it; the Church property was sold to the Icarian community, who moved in under Monsieur Caber, and set up a system of communism, that ultimately faded out at the death of Mr. Caber. The temple, rented before its sale to a company to be used as a Normal school, was burned October 8th, 1848, as it was and is yet believed at the instigation of jealous property holders of adjacent towns. * * * From a busy city of 20,000, it descended the scale until in 1858 and 9, it rated less than 1,500, a scattered hamlet, its ruling population Germans, Prussians, Austrians, French and Irish.

7. During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others that I had received to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the Church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."

This was in the fall of 1859, and in the winter I resolved to put myself in communication with the brethren of the Reorganized Church. In accordance with this resolution I wrote the following to Elder William Marks, then residing at Shabbona Grove, DeKalb county, Illinois, announcing my intention to make the effort to take up the work left by my father, and asking for a correspondence.

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"Nauvoo, March 5th, 1860.

8. "Mr. William Marks, Sir:—I am soon going to take my father's place at the head of the Mormon Church, and I wish that you, and some others, those you may consider the most trustworthy, the nearest to you, to come and see me; that is, if you can and will. I am somewhat undecided as to the best course for me to pursue, and if your views are, upon a comparison, in unison with mine, and we can agree as to the best course, I would be pleased to have your cooperation. I would rather you would come previous to your conference in April at Amboy. I do not wish to attend the conference, but would like to know if they, as a body, would endorse my opinions. You will say nothing of this to any but those who you may wish to accompany you here. With great regard, I subscribe myself, yours most respectfully,

"JOSEPH SMITH."

9. I was moved to this course, because Elder Marks was the President of the Stake at Nauvoo, and also of the High Council, at the time of my father's death. He had retained his faith in Mormonism, as taught by Joseph and Hyrum, and his counsel would now be valuable.

10. I announced my intention to my mother and my stepfather. The former approved my determination; the latter took a speculative view of it, and straightway built castles in the air, which he felt warranted in doing, from his point of observation.

11. At an early date after receiving my letter, Elders William Marks, Israel L. Rogers and William W. Blair, all of them interested in the movement of the reorganization, visited Nauvoo, and the conclusion of their interview with me was that my mother and myself should attend the next ensuing conference to be held at Amboy, Lee county, Illinois, when the matter was to be laid before the brethren, and a decision arrived at; for, said Elder Marks, "We have had enough of man-made prophets, and we don't want any more of that sort. If God has called you, we want to know it. If he has, the Church is ready to sustain you; if not, we want nothing to do with you."

12. My mother and myself made the necessary preparation and started from Nauvoo to Amboy, on the 4th of April, 1860, in the face of one of the fiercest tempests that had blown that spring. My mother made the characteristic remark, that thus it had been all through her life; that whenever she set out to do anything for the gospel's sake, the old boy seemed to be in the elements trying to prevent. We crossed the Mississippi,

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James Gifford and another resolute man in the small boat at the oars. The crossing was made in safety, and wet with spray, but strong in purpose we pursued our journey by boat and rail, arriving at Amboy on the 5th in time to attend the evening prayer meeting held at the house of Mr. Experience Stone, when for the first time I learned that it had been prophesied among them that I should come to the Amboy conference in 1860.

13. Whether these sayings had been known to the Brethren Marks, Rogers, and Blair at the time of their visit to me, I do not know; but if so, they had not so stated to me; tho there was a general expectancy that I would be there. A strange thrill pervaded the air, and when Elder Z. H. Gurley Sen., in one of his impulsive, impassioned exhortations, referred to the fulfillment of the "word of the Lord to them," by the fact of my being there the whole people sobbed aloud in their joy and gratefulness. Tull. 771 to 775.

STEPFATHER, STEPSON, AND MOTHER COUNSEL TOGETHER.

14. Before starting, my mother, the major, and myself held a council, in which the idea of removing from Nauvoo to some eligible spot to which a colony of Saints might gather and build a town was discussed; and when the major departed he was requested by me to look at various points in his line of travel, and report their eligibility at his return. He was not told, nor authorized to make any selection, and was not to make his business in this regard known. He went to Jackson county, but made no discoveries of value touching our claims to Missouri lands; but assuming extra powers, he proceeded to Western Missouri; Council Bluffs, Iowa, and to Florence, Nebraska, at the last named places stating that he was looking for a place for the Josephite Mormons to settle. * * * On his return he stated to us that he had given them partial promises at Florence. He had exceeded his instructions and had apparently put the movement before the speculative world for bids to settle in their respective domains. To this, neither mother nor myself could agree, and therefore did not entertain the propositions. Tull. 776-7.

RESOLUTIONS OF CITIZENS OF HANCOCK COUNTY.

15. "Pursuant to call a meeting of the citizens of Carthage and vicinity assembled at the Court House, on

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Thursday evening, August 21st, 1860. Jesse G. Williams was called to the chair, and Henry P. Harper and Jacob B. Strader were appointed secretaries. David Mack having explained the object of the meeting to the persons assembled who densely filled the entire court room and were of all political parties, Judge Couchman then offered the following resolutions, which were, upon motion, unanimously adopted; to-wit:

"Whereas, a report is in circulation that the 'Mormons' have an idea of returning to Nauvoo in Hancock county, Illinois, for the purpose of resettling at that place, which re-settlement in the unanimous opinion of this community would be a great calamity to the future prospects of said county; therefore,

"Resolved, By this mass meeting assembled, without respect to political parties, that we earnestly protest against the return of the Mormons to Nauvoo; that they will not be allowed by the people of Hancock county to return and make such settlement, etc. etc., etc.

"JESSE C. WILLIAMS, President,

"Henry P. Harper, Jacob B. Strader, Secretaries."
Tull. 778.

THERE CAME NO. "THUS SAITH THE LORD" TO MAKE NAUVOO A GATHERING PLACE.

16. "There came no, 'Thus Saith the Lord,' to make Nauvoo a rallying place." Tull. 783.

THE TEMPLE WAS NOT FINISHED.

17. The temple was not finished. One stairway, on the south of the entry way, the basement assembly room, and a few rooms in the third story only were finished; and these it is said were not completed in the style agreed upon prior to my father's death. David LeBarron long had charge of it, and the writer has often been over it from basement to cupola with tourists of every shade of religious belief. Tull. 782.

IN 1864 WE NUMBERED 75.

18. In 1864 we numbered seventy-five, and were exerting an excellent influence upon the neighborhood. My brothers, Alexander and David received the work, and soon engaged with me. Frederick died April 13th, 1862, expressing contrition and belief, but without baptism. The others began to teach almost simultaneously with myself,

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and did excellent work. There came no "Thus saith the Lord," upon which to make Nauvoo a rallying place. The site was not an advantageous one for poor people dependent upon daily labor, or agriculture for subsistence. * * * I entered upon the duties of editor and manager of the Herald office without previous experience, and was glad that the Church had so able and devoted a man already in the office as Elder Sheen had proved himself to be in his conduct of the Herald for the six years he had been in charge. * * * I remained in the active discharge of the duties of the office until June, 1872, when the Board of Publication having been fully organized, took possession of the business affairs of the publishing department. My co-workers were at first Elder Sheen, as assistant bookkeeper and cashier, with Brother William D. Morton, superintendent of the printing department. Tull. 782-3-4.

SALT LAKE SERMONS STRUCK HIM WITH GREAT FORCE.

19. Whether the discourse was designed for my benefit, to enlighten me on the character of my father, or as a covert rebuke to my antagonism to the views of the Salt Lake Mormons, I do not know; but it is certain that some things stated by the speaker struck me with great force. Tull. 786.

A FEW FACTS WILL COMPLETE THIS SKETCH.

20. Of my brothers, Alexander and David are still living; the former is in Missouri, and is engaged in the work. The health of the latter failed upon his return from his mission to Utah and California, in 1873. He recovered partially, but in 1875 failed again, and to such a degree that his intellect was impaired; and in January of 1877, he was placed in the hospital at Elgin, Kane county, Illinois, where he is at the present writing. Tull. 789.

RETURNS HOME—QUESTIONS HIS MOTHER ABOUT POLYGAMY, ETC.

21. I have elsewhere in this sketch stated that I had not questioned my mother respecting the matters named upon which so great controversy had existed. I determined, however, to seek an interview with her, and receive her testimony, as she was nearing the close of her life. If I had feared that the answers to my questions would

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destroy the conclusions I had formed, and was thus in fault and doing an injury to many beside myself I would hear the worst and submit.

22. I consulted with several of the leading men nearest to me, and agreed upon the questions to be put to her.

23. Q.—Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where? A.—I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him when I was in my 22nd or 23rd year.

I here suggested that Mother Smith's history gave the date of the marriage as January 18th, 1827. To this she replied:

I think the date correct. My certificate of marriage was lost many years ago, in some of the marches we were compelled to make.

In answer to a suggestion from me that she might mistake about who married father and herself, and that it was rumored that it was Sidney Rigdon, or a Presbyterian clergyman, she stated:

It was not Sidney Rigdon for I did not see him for years after that. It was not a Presbyterian clergyman. I was visiting at Mr. Stowell's, who lived in Bainbridge, and saw your father there. I had no intention of marrying when I left home; but during my visit at Mr. Stowell's, your father visited me there. My folks were bitterly opposed to him; and, being importuned by your father, aided by Mr. Stowell, who urged me to marry him, and preferring to marry him than any other man I knew, I consented. We went to Squire Tarbell's and were married. After when father found that I was married he sent for us. The date in Mother Smith's history is substantially correct as to date and place. Your father bought your uncle Jesse's place, off father's farm, and we lived there till the Book of Mormon was translated, and I think published. I was not in Palmyra long.

24. How many children did you lose, mother, before I was born?

There were three. I buried one in Pennsylvania and a pair of twins in Ohio.

When did you first know Sidney Rigdon? Where?

I was residing at father Whitmer's when I first saw Sidney Rigdon. I think he came there. Parley P. Pratt had united with the Church before I knew Sidney Rigdon, or heard of him. At the time the Book of Mormon was translated there was no church organized, and Rigdon did not become acquainted with Joseph and me till after the

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Church was established in 1830. How long after that I do not know, but it was some time.

25. Was this before, or after the publication of the Book of Mormon?

The Book of Mormon had been translated and published some time before.

Who were scribes for father when translating the Book of Mormon?

Myself, O. Cowdery, M. Harris and my brother, Reuben Hale.

Was Alva Hale one?

I think not. He may have written some, but if he did I do not remember it.

26. What about the revelation on polygamy? Did Joseph Smith have anything like it? What of spiritual wifery?

There was no revelation of either polygamy, or spiritual wives. There were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it, was that in a chat about plural wives he had said: "Well, such a system might be, if everybody was agreed to it, and would behave as they should; but they would not; and besides, it was contrary to the will of heaven." No such thing as polygamy, or spiritual wifery, was taught publicly or privately before my husband's death, that I have now, or ever had any knowledge of.

27. Did he not have other wives than yourself?

He had no other wife but me; nor did he to my knowledge ever have.

Did he not hold marital relation with women other than yourself?

He did not have improper relations with any woman that ever came to my knowledge.

Was there nothing about spiritual wives that you recollect?

At one time my husband came to me and asked me if I had heard certain rumors about spiritual marriages, or anything of the kind; and assured me that if I had, that they were without foundation; that there was no such doctrine and never should be with his knowledge or consent. I know that he had no other wife, or wives than myself, in any sense, either spiritual or otherwise.

What of the truth of Mormonism?

I know Mormonism to be the truth; and believe the Church to have been established by divine direction. In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his

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face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us.

28. Could he not have had and you not know it?

If he had had anything of the kind he could not have concealed it from me.

Are you sure that he had the plates at the time you were writing for him?

The plates often lay on the table without any attempt at concealment, wrapped in a small linen table cloth, which I had given him to fold them in. I once felt of the plates as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book.

29. Where did father and O. Cowdery write?

O. Cowdery and your father wrote in the room where I was at work.

Could not father have dictated the Book of Mormon to you, Oliver Cowdery and the others who wrote for him after having first read it out of some book?

Joseph Smith, (and for the first time she used his name direct, having usually used the words 'your father,' or 'my husband'), could neither write, nor dictate a coherent, and well worded letter, let alone dictating a book like the Book of Mormon. And tho I was an active participant in the scenes that transpired; and was present during the translation of the plates, and had cognizance of things as they transpired, it is marvelous to me, 'a marvel and a wonder,' as much so as anybody else.

30. I should suppose that you would have uncovered the plates and examined them?

I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so.

31. Major Bidamon, who was present here suggested: "Did Mr. Smith forbid your examining the plates?"

I don't think he did. I knew he had them and was not specially curious about them. I moved them from place to place on the table, as it was necessary in doing my work.

32. Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

My belief is that the Book of Mormon is of divine authenticity. I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of

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the manuscripts unless he were inspired. For, when acting as his scribe, your father would dictate hour after hour; and when returning after meals, or after interruption, he would at once begin where he had left off, without either seeing the manuscript, or hearing any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and one so ignorant and unlearned as he was it was simply impossible.

33. What was the condition of feeling between you and father?

It was good.

Were you in the habit of quarreling?

No. There was no necessity for any quarreling. He knew that I wished for nothing but what was right; and as he wished nothing else, we did not disagree. He usually gave some heed to what I had to say. It was quite a grievous thing to many that I had any influence with him.

34. What do you think of David Whitmer?

David Whitmer I believe to be an honest and truthful man. I think what he states may be relied on.

35. It has been stated by some that you apostatized at father's death; and joined the Methodist church. What do you say to this?

I have been called apostate; but I have never apostatized, nor forsaken the faith I at first accepted; but was called so because I would not accept their new fangled notion. (Feb. 1st, 1879). Tull. 789 to 795.

YOUNG JOSEPH'S CONVICTIONS REGARDING POLYGAMY.

36. It may be as well then that I here state my convictions regarding the vexing question of polygamy:

I believe that during the later years of my father's life there was in discussion among the elders, and possibly in practice, a theory like the following: that persons who might believe that there was a sufficient degree of spiritual affinity between them as married companions, to warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest, whom they might choose, and there making known their desire, might be married for eternity, pledging themselves while in the flesh unto each other for the observance of the rights of companionship in the spirit; that this was called spiritual marriage, and upon the supposition that what was sealed by this priesthood,

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before which this pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity.

That this was not authorized by command of God, or rule of the Church; but grew out of the constant discussion had among the elders; and that after a time it resulted in the wish (father to the thought) that married companionship rendered unpleasant here by incompatibilities of different sorts, might be cured for the world to come, by securing thru this means a congenial companion in the spirit; that an attempt was made to put it into form and practice. That once started the idea grew, spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of home were invaded; less and less restraint was exercised; the lines between virtue and license hitherto sharply drawn, grew more and more indistinct; spiritual companionship if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be ante-dated and put to actual test here, and so the enjoyment of a spiritual companionship in eternity became a companionship here; a wife as spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which was in a way transition became one in essential relationship. From this; if one, why not two, or more, and plural marriage, or the plurality of wives was the growth. That so soon as the prophet discovered that this must inevitably be the result of the marriage for eternity between married companions, which for a time was perhaps looked upon as a harmless enlargement upon the priesthood theory, and rather intended to glorify them in doing business for eternity and the heavens, he set about correcting it. But the evil had, unnoted by him, taken root, and it was too late. What had been possibly innocently spiritual became fleshly, sensual, devilish. He was taken away. The long train of circumstances burst upon the people. He and Hyrum placed themselves in the front of the impending storm and went down to death. That which in life they were powerless to prevent, rapidly took the successive forms heretofore stated, and polygamy, after eight years of further fostering in secret, rose in terrible malignity to essay the destruction of the Church. That my father may have been a party to the first step in this strange development, I am perhaps prepared to admit, tho the evidence connecting him with it is vague and uncertain; but that he was in any otherwise responsible for plural marriage, plurality of wives, or polygamy, I do not know, nor are the evidences so far produced to

me conclusive to force my belief. Joseph Smith. (Tull. 798 to 800.

AN ANGEL SHOWS DAVID WHITMER'S MOTHER THE PLATES.

37. In an interview between Orson Pratt and Joseph F. Smith, and David Whitmer, Mr. Whitmer states that his mother was shown the plates. Here are his words: "I frankly asked Joseph if my supposition was right, and he told me it was. Some time after this, my mother was going to milk the cows, when she was met near the yard by the same old man, (judging by her description of him) who said to her, 'You have been very faithful and diligent in your labors, but you are tried because of the increase of your toil, it is proper, therefore, that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates." Tull. 742.

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STAKES DISCONTINUED .

70-1. On the first part of the second day of the conference, a general survey relative to the Church in its rejection was taken by the elders, after which the following resolutions were offered, discussed and adopted:

Resolved, That this conference regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William Smith and Joseph Wood's joint claims to the leadership of the Church of Jesus Christ of Latter-day Saints, as an assumption of power in violation of the law of God; and consequently we disclaim all connection and fellowship with them.

2. Resolved. That the successor of Joseph Smith, junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.

3. Resolved, That, as the office of First President of the Church grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay claim to the office of First President of the Church, without a previous ordination to the presidency of the high priesthood.

4. Resolved. That we recognize the validity of all legal ordinations in this Church, and will fellowship all such as have thus been ordained, while acting within the purview of such authority.

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5. Resolved, That we believe that the Church of Christ, organized on the 6th day of April, A. D. 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern of the Book of Doctrine and Covenants.

6. Resolved, That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Doctrine and Covenants.

7. Resolved, That in the opinion of this conference there is no stake to which the Saints on this continent are commanded to gather at the present time; but that the Saints on all other lands are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion; when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God; and it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord for such deliverance.

8. Resolved, That we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

9. Resolved, That this conference believe it the duty of the elders of this Church, (who have been legally ordained) to cry repentance and remission of sins to this generation, thru obedience to the gospel as revealed in the record of the Jews, the Book of Mormon, and the Book of Doctrine and Covenants; and not faint in the discharge of duty.

10. A committee consisting of Jason W. Briggs, Zenas H. Gurley, and John Harrington were appointed to writ "A Word of Consolation to the Scattered Saints." Tull. 585, 6-7.

THE RE-ESTABLISHED CHURCH MADE FROM ALL THE VARIOUS "ISMS."

The Historian Briggs continues: From the conference held on the June 12th and 13th, 1852 the work assumed more stability of character, and a wider range in Southern Wisconsin had almost entirely renounced the leadership of Wm. Smith and Joseph Wood, causing an utter dissolution of their organization, the two separating and abandoning their 'Stake of Zion,' in Lee county, Illinois; and being abandoned by the Saints, thus fulfilling the prediction respecting the consequences of their rejection.

During the summer many additions were made to the Church, the elders coming in contact with nearly all the various SCHISMS against which they had so distinctly pronounced in the resolutions of the conference.

12. * * * In the following October conference, October 6th, 1852, there had been some question in regard to a presiding authority very naturally suggested by the fact of holding a general conference.

13. It had been suggested to ignore all ordinations or pretended ones, above that of an elder, and appoint a president for one year from among the elders.

14. * * * Some diversity existed in regard to priesthood:—Did it remain after the rejection of the Church, and if so, what was its order, its powers, and its duties? These questions lay at the very foundation; and, while some have been instructed as we have shown, yet the body, in respect to numbers, had not seen their way out of the mist of darkness, and upon these points were undecided.

15. A council of the elders sat upon this and other questions at intervals, during the first two days of the conference, and pending their deliberations, the committee submitted their pamphlet, in manuscript which was read to the conference, and approved unanimously, and two thousand copies were ordered printed. Tull. 587-8.

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WILLIAM SMITH CUT OFF FROM CHURCH.

71-1. Elder William Smith having been cut off from the quorum of the Twelve for apostacy, on the Sunday following, several letters and a pamphlet having been read, showing he had turned away from the truth; on motion, it was unanimously resolved by the Church of Jesus Christ of Latter-day Saints, that the said William Smith be cut off from said church, and left in the hands of God.

Nauvoo, Oct. 12th, 1845. W. Richards, Clerk.

Times and Seasons, Vol. 6, p. 1019.

WM. SMITH'S CHARGE AGAINST THE TWELVE.

2. He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parley P. Pratt, Orson Hyde, or Orson Pratt, during their mission to the eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the

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church instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer these questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the east and meet his accusers face to face.

3 * * * Benj. Winchester in conversation with Brother G. P. Wallace in Pittsburgh two weeks ago, said, "if it had not been for William Smith, he should have been in the church to this day." Times and Seasons, Vol. 6, p. 1045. 12-1, 1845.

WM. SMITH CLAIMS YOUNG JOSEPH SHOULD LEAD THE CHURCH, 11-12, 1845.

3. Doubtless you will have heard of Wm. Smith's apostasy, he is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, blood-thirsty set of scoundrels. I suppose you have his pamphlet. I did not think to send one the day he landed here but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated.

4. He contends the church is disorganized, having no head, that the Twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc.

5. * * * William declares if the constitution deemed it necessary to drive from their borders the "Mormon church, under Brigham Young," he would be amongst the first to raise his musket against the insurgents. When I witness the spirit of these men, I cannot follow them; my heart revolts at the thought. Whatever sympathy I may feel for William Smith as being a last brother of our martyred prophet, I cannot sanction the conduct I have witnessed of him and some others who comprise his party, they appear to hate the church as former aspostates hated Joseph, and like them, seek to destroy us. * * *

James Kay, Saint Louis, Mo., U. S. A., 11-22, 1845.

Star, Vol. 7, p. 134-5.

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WM. SMITH—THE TWELVE AS PRES. OVER THE CHURCH, ETC.

6, I hope the Saints will do all in their power to sustain them; with the quorum of the Twelve as the presidency over the whole church.

7. * * * Rigdonism has been thru this country, but it is now dead—forsooth, it never lived. It has perished in its birth, and died without usage, and those who have been led by its influence, are now without a name or church. God pity them; they know no better. Wm. Smith, 1, 25, 1845. T. S. 6, 814.

WILLIAM SMITH'S CONDUCT TOWARDS HIS BROTHER.

8. Brother Joseph— * * * Do not cast me off for what I have done, but strive to save me in the Church as a member. I do repent of what I have done to you, and ask your forgiveness. I consider the transgression the other evening of no small magnitude; but it is done, and I cannot help it now. I know, brother Joseph, you are always willing to forgive; but I sometimes think, when I reflect upon the many injuries I have done you, I feel as the confession was hardly sufficient. But have mercy on me this once, and I will try to do so no more.

The Twelve called a council yesterday, and sent over after me, and I went over. This council, remember, was called together by themselves, and not by me. William Smith.

9. Brother William— * * * I saw that your indignation was kindled against me, and you made towards me, I was not then to be moved, and I thought to pull off my loose coat, lest it should entangle me, and you be left to hurt me, but not with the intention of hurting you. But you were too soon for me, and having once fallen into the hands of a mob, and been wounded in my side, and now into the hands of a brother, my side gave way. And after having been rescued from your grasp, I left your house with feelings indescribable—the scenery had changed, and all those expectations that I had cherished, when going to your house, and brotherly kindness, charity, forbearance and natural affection, that in duty binds us, not to make each other offenders for a word. But alas! abuse, anger, malice, hatred and rage, with a lame side, with marks of violence heaped upon me by a brother, were the reflections of my disappointment; and with these I returned home, not able to sit down or rise

up without help; but, thru the blessing of God, I am now better. * * * Joseph Smith, Jun.

To William Smith.

10. Saturday morning, 19th. At home. Sent the above letter to brother William Smith. I have had many solemn feelings this day concerning my brother William, and have prayed in my heart fervently that the Lord will not cast him off, but that he may return to the God of Jacob, and magnify his apostleship and calling. May this be his happy lot, for the Lord of glory's sake. Amen. Star, 15, 542-3, 12- 18, 1835.

ENDURING LUSTRE TO THE NAME OF BRIGHAM YOUNG.

11. January, 1839. In the month of January (1839) following, Brigham Young inaugurated a movement which sheds enduring lustre on his name, and, indeed, upon the Twelve. It was no less an undertaking than to remove all of the poor Saints out of the State (Mo.) When he broached the subject to the presiding bishop he was met with the discouraging answer: "The poor may take care of themselves, and I will take care of myself." But the prompt reply was ready and emphatic: "If you will not help them out, I will." Whereupon, at a meeting of the brethren, held January 29th, 1839, as the record shows, "On motion of President Brigham Young, it was resolved that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities, in removing from this state, and that we will never desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the state." Tull. 264-5.

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I HAD A CHAT WITH J. J. STRANG, SAYS YOUNG JOSEPH.

1. An incident occurred while we were living at Fulton City, that ought to be noticed. One night while in attendance at a young folks' party, at the hotel of a Mr. Johnson, I was requested to meet two gentlemen just arrived. Upon being shown into their presence they proved to be Elder Wm. Marks and James J. Strang. After a moment's chat we separated, promising to meet again. They preached a night or two after at the house of a Mr. Baker, from which meeting I was excused owing

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to a severe earache. They visited the house and chatted with mother, but held no further communication with me. Tull. 754, 1846 or 7. Young Joseph.

SERIOUS IMPRESSIONS CONCERNING MY CONNECTION WITH THE WORK OF MY FATHER.

2. The summer of 1853 was an eventful one to me. The season was uncommonly hot and dry; the harvest was long and the work hard; during it, or rather just at its close, I fell ill from an attack of billious or intermittent fever. So severe was this attack that I lost thirty-three pounds weight in a fortnight's time.

* * * 3. It was during this summer and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah: a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi river. A delegation of them visited Nauvoo, and with one of them, whose name, if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration.

4. * * * I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them.

5. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work.

6. * * * The question came up, will I ever have anything to do with Mormonism. If so, how and what will it be? * * * Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court houses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here

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was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle and confusion.

7. In the sudden transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farm house, pleasant cot and homelike place, everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result."

8. No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filled me with gladness that I should live.

10. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given. Tull. 756, 7-8.

11. * * * * In January of 1855 I went to Canton, Illinois, there to prosecute my study of the law in the office of Hon. Wm. Kellogg.

12. * * * I returned home in 1856, owing to the want of means to continue my studies at Canton, and began farm life with my brother Frederick as my partner. October 22nd of this year I was married to Miss Emaline Griswald, the daughter of the widow of Elias Griswald, who had moved into Nauvoo soon after the Saints had left, and who had afterwards died while in Texas on a business venture there. Some of her friends had tried to induce her not to comply with her contract to marry me, but failed; and, on the evening of that day, left alone by her every relative, in the presence of Mathew Waldemeyer, a Presbyterian clergyman she pledged herself to me in marriage. Tull., 759-760.

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THREE EVENTS DECIDED MATTERS WITH ME, SAYS YOUNG JOSEPH.

13. * * * In the fall of this year three events transpired that had much to do with deciding my course religiously and aiding me to answer the question: What part in my father's work, if any, I was to take? For a number of years I had been more or less intimate with the family of Christopher E. Yates, a friend to the Saints. * * * He and I had frequently discussed Mormonism, that is, some parts of it and he had persistently insisted that I could do a great and an excellent work by going to Utah, and as he put it, "Taking the lead away from Brigham; breaking up that system of things there," or to "fall in with the style of things there, become a leader, get rich, marry three or four wives and enjoy yourself."

14. Though not a religious man himself, he thought it might be a duty that he owed the people of Utah. He further thought, that from his experience in Utah, and the expressions he had heard among the people there, that I would be received with open arms and could succeed.

15. To this I replied as best I could, until the question, why not go to Utah? There are the men who were with my father, or a great many of them; there, a large part of the family; there, also, seem to be the only ones making profession of belief in Mormonism who appear to be doing anything, does not duty demand that I go there and clear my name and honor of the charge of ingratitude to my father's character? Is not polygamy, against which you object, a correct tenet? Is not your objection one of prejudice only? These and a thousand others of similar import were suggested and added their weight to the difficulty of the situation.

16. In the height of it, the words suggested to one who had gone before, came to me with force: "If any lack wisdom, let him ask of God." Why not I? Was I not in a position to need wisdom? And was I not destitute of sufficient to enable me to properly decide.

17. I had for three or four years been investigating spiritual phenomena; had read some of the production of Andrew J. Davis; had read a little of Dr. Emanuel Swedenborg's philosophy; but I found no good in Spiritualism; no response from the departed spirits of any of the family, though severally appealed to in turn ever came; and the manifestations though strange and material were altogether inadequate for the deductions spiritists drew from them. I did not give credence to the philosophy.

18. My human intelligence was at fault, I could not de-

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cide. I believed that He who had enabled my father to decide which of all should receive his attention, could if he would, enable me to decide whether I should, or should not, have anything to do with Mormonism; and if so, what? I proceeded upon this conclusion.

19. A year or two before this we had raised an excellent crop of wheat, upon a piece of land lying in the south of our meadow, and this man Yates had assisted in doing some of the work; while engaged in it we had some conversation about Utah. After this, I did not see him for some months. One day, while pondering these questions, (and here, unlike some, I cannot certainly state whether morn, or even, only that the sun was shining), I suddenly found myself sowing this piece of land to wheat. My brother and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon this Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented. Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending towards me a sort of cloud, tunnel shaped, with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely so that I stood within its radiance.

20. As the cloud rested upon the ground at my feet the words, "Because the light in which you stand is greater than there," sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed.

21. A few days after this occurred I met this man Putnam Yates, and had a conversation with him in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen.

IS POLYGAMY OF GOD?

The other question, "Is polygamy of God?" was as distinctly and definitely answered to me, as was the one referred to above; and the answer was, "No," and I was directed that I was to have nothing to do with it, but was to oppose it.

22. My opposition to polygamy has been charged to my

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mother's teaching and influence. Mother's influence may have had something to do with controlling my youth; but she did not trouble herself to teach me anything specially in regard to that tenet. I knew what she had said at times to others, and that she was opposed to it. I never questioned her upon the subject until near the close of her life.

THE RECORDS OF THE CHURCH AS PUBLISHED.

23. I relied upon what was given me concerning my own action in the premises, and trusted to my own judgment upon the records of the Church as published. I heard her replies to questions put by Elder Jason W. Briggs before his mission to England; and interpreted the events of my childhood, remembered by me, in the light of the record.

24. The questions of my going to Utah in order to fill the destiny appointed me was now disposed of, and I was prepared for two events that occurred subsequently to what is here related. Tull, 760, 1-2-3-4.

25. A week after my marriage my wife went with me to the farm, and here we began our married life. * * * A month later * * George A. Smith and Erastus Snow visited us. * * * I was * * asked if I did not intend to come to Utah to see them, the question being supplemented by the statement that they were looking for me to come; that I had many friends there, who had been friends to my father; that they thought I ought to be with them, and felt a great desire to see me among them.

26. To this I replied that I might some day visit them when the railway was completed and I could go and come without let, or hindrance. "But," said Elder Snow, "we want you to come and stay." In reply to this I stated that "I could not do that in the sense conveyed, so long as such things were taught and practiced there as I had reason to believe were taught and practiced."

"You refer to plurality," said Elder Snow; and I answered him, "Yes, I refer to the doctrine of polygamy as it is called in the states." "Why, you believe in the Book of Mormon, do you not?" inquired Elder Smith. I replied to him, "I believe in the book, but do not believe the construction that you Utah people put upon it. Tull, 764-5.

27. Other conversation took place of a general character, mainly between Elder Snow and myself, until they left, the interview lasting some two and a half or three hours.

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28. Not more than three or four weeks elapsed after the visit of Elders Snow and Smith when I was visited by Elders Samuel H. Gurley and Edmund C. Briggs, sent as delegates from the Reorganized Church at Zarahemla, Wisconsin, with a commission to deliver what they believed to be the word of the Lord to me:

"THE CHURCH IN ZARAHEMLA, WISCONSIN, TO JOSEPH SMITH."

29. "Our faith is not unknown to you, neither our hope in the re-gathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same, viz.: that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder—to close up the breach, and to combine in one a host, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers.

30. As that seed, to whom pertains this right, and Heaven appointed duty, you can not be unmindful, nor indifferent. The God of Abraham, Isaac and Jacob covenanted with him and his seed, that his word should not depart out of his mouth nor out of the mouth of his seed nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time had come. For through fasting and prayer, hath the answer from God come, unto us saying, communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter-day Saints. And the Holy Spirit is thy prompter.

31. The Apostles, Elders and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed.

32. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, had signified the same things to you.

33. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as president of the Church and of the Priesthood.

34. In our publications—sent to you—we have shown the right of successorship to rest in the literal descendent of the chosen seed, to whom the promise was made, and also the manner of ordination thereto.

35. We can not forbear reminding you that the commandments, as well as the promises given to Joseph, your father, were given to him, and to his seed.

36. And in the name of our Master even Jesus Christ, as moved upon by the Holy Ghost we say, arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritance in the kingdom of God and to the faith once delivered to the Saints.

37. Holding fast that which is good and resisting evil we invoke the blessings of the God of Israel upon thee and upon all Saints. For whom we will ever pray.

J. W. BRIGGS,

Representative President of the Church and the Priesthood in Zarahemia, Zarahemia, November 18th, 1856.

Tull, 765-6-7.

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TULLIDGE'S "LIFE OF THE PROPHET" IS A REORGANIZATIVE PUBLICATION.

See for proof:

The Saints' Herald, Vol. 28, page 32, which says:

LIFE OF JOSEPH THE PROPHET.

1. In Cloth, full gilt finished, very handsome\$2.00

Postage extra, 20 cents.

This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete history of the Church up to 1880. Three very fine new steel engravings and fac simile of photographs of Joseph the Prophet and Emma, and of Joseph Smith, have been

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added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the CHURCH. (Cap. mine. P. J. S.)

Reorganites sometimes deny this work by Tullidge as their publication. There is a great deal that is told much to the detriment of their organization, hence they are ever ready to deny the work as theirs, when brought face to face with their own statements.

2. Joseph Smith, President of the Reorganization, claims the book was practically repudiated by action of conference. When I enquired from him where a record of the "practical repudiation" by conference could be found, he "ANSWERED NOT A WORD." For evidence of the truthfulness of this see my letter to him, Article 68-19, and his reply, Article 68-21, is silent on the matter.

3. Reorganite missionaries meeting the facts they published in Tullidge may have led to a discussion among them, and a desire that the book should be recalled. It never was, however, and in proof of this their President is SILENT—their records are also. I shall now give a couple of extracts from the preface of the book by Tullidge.

PREFACE.

4. In presenting this work to the reading public, it has been the aim of the publishers to place within the reach of those who cared to know, a more correct standard from which to determine the character and work of Joseph Smith, the founder, under divine direction of the Church of Jesus Christ of Latter-day Saints.

5. It is with the consciousness that the work is not so complete nor perfect as desirable, owing to the imperfect facilities for obtaining dates and facts that were at the disposal of the publishers, that it is offered; but the determination to place in the hands of friends of the Church, something from friendly authentic sources, has hastened its preparation and publication.

6. The author, E. W. Tullidge, in the preface to the edition published by him, states: "In the subjoined 'Life of Joseph the Prophet,' I have not attempted to give an exhaustive record of his acts and sayings. Rather have I attempted to present those matters only of wide and gen-

eral significance—those gems of thought and deed that best exhibit the prophet-nature of the man.

7. * * * “The Life of Joseph, the Prophet,” from chapter one to chapter forty-seven inclusive, was purchased from the author, and was revised by him for the publishers.

8. The additional chapters, with the exception of the autobiography of Joseph Smith, were written and compiled by the author, after the purchase.

9. The publishers ask that a patient reading be accorded the work, that the lack long felt may be at least partially supplied.

10. Just the leaf before the preface we find:

**LIFE OF
JOSEPH
THE
PROPHET.**

By Edward W. Tullidge.

Plano, Illinois:

Published by the Board of Publication of the
Reorganized Church of Jesus Christ of Latter-day Saints.
1880.

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BLASPHEMY TO SAY YOUNG JOSEPH IS THE ONE!

1. It would be blasphemous therefore to apply this title of “One Mighty and Strong” to any one apart from Christ. Yet how plain has the text become coupled with the Lord’s promise to modern Israel. Tull. 823, 4-5.

2. Jason W. Briggs received a revelation in which his God told him Young Joseph was “The One Mighty and Strong.” Now, who is the blasphemer? Art. 53-5.

POOR EXCUSE.

3. And all who know him must confess that it is this love-nature which prevails in his son “Young Joseph,” and therein is he AS “one mighty and strong,” a fitting instrument in Messiah’s hand to redeem Israel. Tull. 824.

4. * * * He who in the very beginning of the dispensation, foreknowing the PARTIAL FALL of his

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Israel, purposed to send this man in the Spirit of the "one mighty and strong," has also in the very providence of his ministerial life been making him potent enough for that crowning work. "Young Joseph" is first sent to "the remnant."

Tull. 826.

BRIGHAM YOUNG LOYAL TO JOSEPH SMITH.

5. I would again ask, has Elder Brigham Young ever manifested any knowledge of the key above spoken of, or any spirit or disposition to turn against the church in any time of trial or persecution from its commencement? Has he ever deserted Joseph, Hyrum, his brethren, or the cause, in one instance, since the foundation of this church? No, never, in one instance. He has always been ready to go and come. He has set the example and led the way, until he has traversed sea and land, at home and abroad, native and foreign countries, until he has borne off the keys of the kingdom of God in connection with the Twelve, with honor and dignity, since they were committed to his charge. He has followed President Smith's footsteps closely for the last twelve years of his life, and especially the last five years; while Elder Rigdon has, at the same time, been confined to the postoffice, apparently manifesting no interest in the welfare of the church and building up of the cause. Star 5, p. 110.

Wilford Woodruff, 1844.

THE KEYS ARE NOT TAKEN FROM JOSEPH.

6. Are the keys of the kingdom taken from Joseph? Oh, no; well then he still lives. He that believes in Jesus, as Joseph did, will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the veil and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here? You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptized.

7. There has been a perfect flood of revelation poured from this stand all the time and you did not know it.

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Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.

8. It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship with the Twelve who says that Joseph is fallen.

9. If you don't know whose right it is to give revelations, I will tell you. It is mine. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve.

10. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have sat down at Joseph's right hand, and Hyrum on the left hand. The Bible says: God hath set some in the church, first apostles, then come prophets afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held them with him and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. Brigham Young, Star 5, 118, 10-6, 1844.

BRIGHAM YOUNG, PRESIDENT OF THE CHURCH.

11. Accordingly, Brigham Young was nominated to be the First President of the Church, and he nominated Heber C. Kimball and Willard Richards to be his two counselors, which nominations were seconded and carried without a dissenting voice. * * * Nothing more has been done today than what I knew would be done when Joseph died. Star, 10-114-115. Also Tull, 626, 12-24, 1847, Winter Quarters; also 24.

PRESIDENT BY THE VOICE OF THE PEOPLE.

12. A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the president of the church, suffice it to say, that Joseph was the president of the church as long as he lived; the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appoint-

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ing him the president of the church? The keys of the priesthood were committed to Joseph, to build up the Kingdom of God on the earth and were not to be taken from him in time or in eternity; but when he was called to preside over the church, it was by the voice of the people; tho he held the keys of the priesthood, independent of their voice. Journal of Discourses, 1-133.

FROM WHENCE DOES THE APOSTLESHIP GROW?

13. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? * * * Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the Apostleship, Brethren.

14. * * * Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the Kingdom of God, for he had committed unto him the keys of the Priesthood, which is after the order of Melehisedec—the High Priesthood which is after the order of the Son of God. And this, remember, by being ordained an Apostle.

15. Could he have built up the Kingdom of God without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship. J of D., Vol. 1, 134-5. B. Young.

16. Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful. J. of D. Vol. 1, 136.

17. * * * In our early career in this church, on one occasion, in one of our Councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to Brother Patten when he wanted to ordain me in York State. Said I, Brother Patten, wait until I can lift my hand to heaven and say, I have magnified the office of an elder.

18. After our conversation was over in the Council, some of the brethren began to query, and said we ought to be

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ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject at that time, but thought I would hear what Brother Joseph would say about it. It was William E. McLellin who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph: "Will you insult the Priesthood? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who received the Apostleship, receives all the keys that ever were or that can be conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it. J. of D., Vol. 1, 136-7. B. Young.

JOSEPH'S APOSTLESHIP.

19. I know that Joseph received his Apostleship from Peter, James and John, before a revelation on the subject was printed, and he never had a right to organize a church before he was an Apostle. J. of D., 1-137. B. Young.

BRIGHAM'S PROPHECY.

20. If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious thru all the world. Star, 25-216. B. Young, 1844.

GEO. Q. CANNON'S TESTIMONY.

21. If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. Geo. Q. Cannon. * * * The Lord gave his people a testimony that left no room for doubt as to who was the man chosen to lead them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. Tull. Life of B. Young, p. 115. The people knew that he was the man chosen to lead them, and they honored him accordingly. Geo. Q. Cannon.

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WILFORD WOODRUFF'S TESTIMONY.

22. When Brigham Young arose and commenced speaking, as has been said, if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith, and anyone can testify to this who was acquainted with these two men. Deseret Evening News, March 12, 1892. W. Woodruff.

BY WHAT AUTHORITY DOES A MAN PRESIDE?

23 It's by the voice of God and the voice of the people, that our present President obtained his authority. * * * Here is our President, Brigham Young, whom we made choice of yesterday, who is he? He is the legitimate ruler among this people. * * * He obtains his authority first from God, and secondly from the people. John Taylor, J. of D., Vol. 1-229, 1853, April.

NOT ORDAINED PRESIDENT.

24 Neither Joseph Smith, Brigham Young, John Taylor nor Wilford Woodruff were ordained Presidents of the Church. It is not according to the order of the Church to ordain Presidents of the Church, for there is no such order of the Priesthood known in the Church. When the Savior departed, the Presiding Apostle, Peter, took charge, as it was his right of office, and James and John were his counselors, and that is how they seemed to be pillars in the Church, the same as it is now in the true Church. Offices in the Church are conferred by ordination, but offices of position to honor and labor are conferred by calling or appointment, and not by ordination. Yours in truth, F. D. Richards, 3-7, 1898, letter to John B. Clark, Eula, Alabama. See H. C. Smith's True Succession, p. 154.

ZION.

25. The season is mild and delightful nearly three-quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky Mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude, it bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. Star, 5-132, 1845.

NORTH AND SOUTH AMERICA ZION OF THE LAST DAYS.

26. The continents of North and South America are the Zion of the last days, and before the Saints can go forth to build up the cities and stakes of Zion, the wrath of an avenging God must sweep thru that guilty land, to avenge the wrongs of the much-injured children of Joseph, the aborigines of the soil, as well as the blood of the Saints and of the prophets which cries from the ground for vengeance. The people of the Lord, therefore, are merely removing from one locality of Zion to another, from whence they can more effectively go forth to accomplish the work of God. Star, 7-73, 1846. March. Editor.

ALL AMERICA DECLARED TO BE ZION BY JOSEPH SMITH.

27. See Art. 48-1 (Tull. 470 and 503.)

WILLIAM MARKS—TRAITOR TO THE CHURCH?

28. "Is it possible that Brother Law or Brother Marks is a traitor, and would deliver Brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this." Star, 22, p. 631, also Roberts, p. 77.

Joseph's journal says: "Whatever can be the matter with these men? * * * Is it possible that Presidents Law and Marks are absolutely traitors to the church, that my remarks should produce such excitement in their minds? Jos. Smith. We have a Judas in our midst." Roberts, p. 77.

WHY LEAVE NAUVOO?

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1. Jan. 20, 1846. A circular of the High Council. To the Members of the Church of Jesus Christ of Latter-day Saints and to all whom it may concern: Greeting.

* * * "We also further declare for the satisfaction of some who have concluded that our grievances have alienated us from our country; That: Our patriotism has not been overcome by fire—by sword—by daylight, nor by midnight assassinations, which we have endured; neither have they alienated us from the institutions of our country." Times and Seasons, 6, 1096. The above was signed by the entire council. Alpheus Cutler is one of the signers.

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WORK WAS DONE IN THE TEMPLE AT NAUVOO.

2. "Our brethren have received their endowments in the temple of the Lord." Star, 8, 201, June 15th, 1846.

BUT WHAT OF THE NAUVOO TEMPLE?

"By the aid of sword in one hand, and trowel and hammer in the other, with fire arms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the temple, despite the devices of the mob, that many received a small portion of their endowments, but we know of no one who received it in its fulness. And then to save the lives of all the Saints from cruel murder, we removed westward and being led by the all-searching eye of the Great Jehovah, we arrived at this place."

B. Young, at the laying of the corner stone of Salt Lake temple, April 6th, 1853. Star, 15, No. 29, page 453.

PRIESTHOOD, BY JOSEPH SMITH.

3. "All priesthood is Melchisedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministering of angels remained.

All the prophets had the Melchisedek Priesthood and were ordained by God Himself." Joseph Smith, 1-5-42. Compendium, p. 287.

WHO ORDAINED JOSEPH SMITH, THE PROPHET?

"But when was Joseph Smith ordained by man as a prophet, translator, seer, and revelator? Never. When was Moses or Jesus ordained prophets, seers, or revelators, by man? Never. God does such sacred business in heaven before hand. See Psalms 45." Times and Seasons, Vol. 5, p. 715. Nov. 15th, 1844.

PRESIDENT JOSEPH SMITH'S CHARGE TO THE TWELVE.

I take an extract from President Joseph Smith's charge to the Twelve on the evening of the 27th of February, 1835:

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"They are the Twelve apostles, who are called to the office of a travelling high council; who are to preside over ALL the churches of the saints among the Gentiles, where there is no presidency established, and they are to travel and preach among the Gentiles until the Lord commands them to go to the Jews,—They are to hold the keys of this ministry; to unlock the door of the kingdom of heaven unto all nations; and to preach the gospel to every creature. This is the power, authority and virtue of their apostleship."

Times and Seasons, Vol. 5, p. 714. Nov. 15th, 1844.

APOSTLE WOODRUFF PRESIDES OVER THE CHURCH IN ENGLAND.

"Elder Woodruff, one of the Twelve, having gone to England to preside; Elder Wm. Smith, another of the Twelve, travelling constantly in the eastern states, together with the labors of Elders Hyde and Page, and the last summer's tour of the whole Twelve, put along with their unabated vigilance in the vineyard since their appointment, is pretty strong testimony that 'they are called, chosen, and faithful.'"

Times and Seasons, Vol. 5, p. 714. Nov 15th, 1844.

SIDNEY RIGDON DROPPED—AMASA LYMAN AP- POINTED IN HIS STEAD.

"Elder Heber C. Kimball arose and said: * * * * Elder Rigdon has not been in good standing as a counsellor to Brother Joseph for some years. Brother Joseph shook him off at the conference a year ago, he said he would carry him no more; if the church wanted to carry him they might, but he should not. Joseph said, he had no more authority in his office as counsellor. Elder Amasa Lyman was appointed in his stead, and all the power and authority and blessings which Elder Rigdon ever had, was put on the head of Brother Amasa. * * * There are men here brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them." President Young arose again and said: * * * * "Brother Joseph did cast off Sidney, and his power and authority was taken from him, and put upon Amasa Lyman. We told Brother Sidney to come along with us, and if he will do this we will build him up. Let him do as Elder Amasa Lyman has done. Now we don't expect ever

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to move without revelation and they that have the keys of the kingdom can get revelation."

"If anything would make me fight it would be to hear any one heap charges on Brother Joseph who is dead. They cannot let the dead alone so great is their corruption and wickedness."

Times and Seasons, Vol. 5, p. 664. Nov. 15th, 1844.

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